

To the Reader.



ALBEIT THE WHOLE
worlde be miserably plunged,
and daungerously drowned in
the terrible seas of Gods hea-
uie wrath, and sore displea-
sure, yet (most deare christi-
ans) such are the vnspeakeable riches, and in-
comparable treasures of his heauenly mercy, that
he wyll not disdaine to relieue vs, to saue vs, to
helpe vs, to holde vs, to heale vs, and to har-
bour vs, in the most pleasaunt, and comfortable
rest of his most gracious, and eternall fauour, if
with humble mindes, with sorowfull, and repen-
taunt heartes, wyth a constaunt, and liuely
fayth, we will prostrate our selues before the euer-
lasting throne of his immortal Maiestie, hoping
to be mercysfull, patiently, and graciouslly re-
ceyued, onely for the merites of Christ Iesus, our
onely triumphant, and mightie Sauour. But bi-
cause men nowe in these our dayes are in hart
hardened, in lyfe lycentious, in loue lasciuious,
in maners miserable, in wordes wylfull, in sense
vnsauerie, in doings disordered, in talke vntem-
perate, in wyt wylde, in reason retchlesse, in rage
vnrasonable, in soly forward, in fansie fro-
warde,

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warde, in vice venomous, in vylanie vaunting,
in soule sinfull, in charitie colde, in furie fla-
ming, in faith fruitlesse, and to conclude, in go-
uerning themselves gracelesse, and godlesse: it is
necessarie before they can haue accesse to God in
mercie through Christ Iesus, before they can passe
to the most pleasaunt habitation of Gods euerla-
sting, and immortall kingdom, before they can
be enfranchised Cytizens in heauenly Ierusalem,
that they expell pride, banishe arrogancie, expell
hypocrisie, detest all impietic, cleanse away the
dregges of stinking Poperie, washe out the spotted
of disobedient adulteric, and wype out the blemish
of all blasphemous ydolatrie, which by none other
means can more conueniently bee brought to
passe, then by consideration of the terrible threatnes
of God against obstinate, harde hearted, and
rebellious aduersaries, against stifnecked, vngra-
cious, and disobedient seruants, against vnna-
turall, vnthankfull, and gracelesse children, a-
gainst them, which contemptuouslye dispiise his
commaundements, which spitefully neglect his
fatherly counsell, which wylfully transgresse his
holye lawes, which disobediently refuse to giue
eare to his aduise and censure, which voluntarily
cast themselves headlong, into the perillous pud-
dle,

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dle, and gaping goulfe of all abhominable vn-
cleanesse, vnlawfull wickednesse, and extreme
miserie. I haue therefore (deare christian) in
this my short treatise, wherein my principall, and
especiall purpose is to bring men to the most ne-
cessarie, profitable, and wholesome exercise of godly
prayer, first declared the horrible estate, and se-
cond death of such, who doe not, and will not prac-
tise earnest, and hartie prayer, nowe whilst God
doth lende them leasure, and giue them oportu-
nitie, to reforme their loosenesse of lyfe, to retorne
vnto him with hope of mercie, to escape the ven-
geaunce ready to be poured out vpon stiffe-necked
sinners. I haue (I say) first declared, and mani-
festly proued, that such, vnlesse they repent, shall
haue none other ende, but eternall condemnation
in the bottomlesse pit of hell fire in most bitter
anguish & immortal miserie. Secondarily I haue
plainely set foorth with certaine prooffe, the most
happie ende, the blisfull estate, the good condition
of those, who with hartie minde, and earnest af-
fection, and pure Zeale embrace the godlye prac-
tise of persite prayer. By the first part, the terror
of Gods intollerable vengeance maye batter
downe the strong walles of prowde, and vnbroken
hartes, by the seconde, the brused consciences of

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the sorowfull christians, may be happily repaired, and raised vp againe. By the first, sleepey security may hole somely be banished, by the second, godly certaintie of saluation maye easily be procured, through the first, mans hart maye be wounded, through the second, it may be salued, by the first mans mind is, as it were, launched, by the second, healed, by the first, youghly scoured, by the second fresbely bewtified, by the first, opened, by the second clenfed, by the first, cut out, and framed, by the second, polished, by the first, balfe deliuered from the bondes of cruell Sathan, by the second, safely brought into the gracious fauour of our immortall Sauour. Thirldy, least something should seeme to bee wanting, for the better instruction of the simple Christians, I haue briefely giuen certaine rules, and precepts, wherewith if alwayes our prayers be well ordered, we shall vndoubtedly obtaine our good requestes at the handes of God, which thing assuredly as it is profitable at all times, so in these our most miserable, and wofull dayes, it is most necessaric. For when our enimies doe inuade vs, it is then tyme to prepare to battaile. When vice raigneth, then it is necessaric to see, that vertue be succoured. When Sathan triumpheth, then it is highe time

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time to pray, that he may be displaced. When true humilitie once is defaced, then it is time for hypocrisie to be suppressed, and now when rebels rage, sometime in inward cogitations, sometimes in outward irruptions, it is necessary for the helth, and safegarde of good christians with earnest and hartie mindes, to desire God, that all their enimious wicked enterprises maye bee confounded, their endenours ouerturned, their deuillish purposes altogither disappointed, and that the princely estate of our most gracious, and godly so-ueraigne Lady, Queene Elizabeth, may for euer bee mightily preserued, worthily maintained, and most prosperously confirmed, which I beseech God in the bowels of Christ Iesus mercifully to graunt. For prayer in what estate soeuer we be, is eyther our onely stay, comfort, refuge, and consolation, or else our principall defence, and safegarde. There withall the subtile assaults of craftie Sathan are easily escaped, his sleighes auoyded, his rage refrayned, his furie bridleed, and all his endenours vtterly disturbed. And contrariwise, by prayer especially the mercies of God are liberally graunted, his grace obtayned, his fauour founde, his loue allured, and his gracious goodnesse bonnityfully bestowed. Wherefore let vs
embrace

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imbrace the godly practise of hartie prayer, as the
sure seale of our eternall saluation, as the pledge
of our redemption, as the certaine token of our
blessed election, and so vndoubtedly wee shall at
the last raigne for euer, and euer with Christ in
all felicitie in his glorious, and immortall king-
dome, which he graunt for the merites of his
most precious passion, to whome with
the father, and the holy ghost, be
all honor, praise, and glory,
world without ende.

Amen.

God saue our Noble Queene Elyzabeth,
and sende continuall peace a-
mongst hir louing
subiectes.

I. T.

Henry I. King of France
Don't know

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and
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¶ The readie path to the I
pleasaunt pasture of de-
litesome, and eternall
Paradise. &c.

How gracious, fauourable, and merci-
full God is to his creature man, and
of his first fall, and the decay
of his successors or
posteritic.

The first Chapter.



Although the grieuous ab-
omination of our poyso-
ned, and spitefull heartes,
the most execrable endes
of our malicious, and deni-
lish endeouours, the blas-
phemous villanies of our disdainfull,
deadly, and desperate impietie, doe deserue
most terrible tozmentes, most heauey pla-
gues, most bitter, and eternall anguishes,
in the bottomlesse pit of perdition, without
redemption: yet the mercifull goodnesse,
and vspeakeable kindnesse of God, our
tender father, our carefull keeper, our ho-

A. j.

ly

The first Chapter.

ly sauour, doth not onely cast vs head-
long (which we deserue) into that daunge-
rous darkenesse, and gaping goulfe, which
burneth with fire and brimstone, where is
continuell weeping and gnashing of teeth:
but also most gently calleth vs againe vn-
to him, that we may taste of his mercies,
most pitifully bewayleth our wickednesse,
most heartily forgotteth our iniquities,
most carefully cutteth off our corruption,
most readily repayreth our empai red and
depraued nature, most willingly wincketh
at our detected enormities, most graciously
couereth our shamefull nakednesse, most
mightily maintayneth our cause agaynst
our open aduersarie the Deuill, most car-
nently desireth our health and saluation,
most attentiuely wayteth for our godly re-
formation, most largely promisseth vs a
glorious crowne and eternall kingdome,
with free deliuerance, and present par-
don, if with pure heart and true zeale wee
shall call vpon his holy name, and seeke suc-
cour in Iesus Christ, of his immortal ma-
iestie. For when he of his infinite good-
nesse, and exceeding mercy, did first frame
and

The first Chapter.

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and foꝛme our father Adam, and rayled
him vppē oute of the slimie bowels of the
fruitfull earth, when he had bꝛeathed into
him the spirite of life, when he had endued
his reasonable soule with the bꝛight bea-
mes of most perfite knowledge, and had
bestowed vpon him the blasing lightes of
most excellent & approued vertues, when
he had giuen him the soueraigne science
both of celestial, earthly, heauenly, mortal,
and immortall things, when he had giuen
him power ouer all the creatures, which
were vnder the cope of heauen, and had foꝛ
this onely cause builded the wyde worlde,
that man his mosste noble and surpassing
creature, might with all maner of delite,
enioy the commodities of the same, and at
the last, when he had placed him in Para-
dise, being a place of pleasure, a pasture of
delites, a most swete, pleasaunt, and
fruitfull garden, and licenced him to taske
of all the fruits and pleasures of the same,
wherein he might foꝛ euer haue led a most
happie life, and neuer haue felt the bitter
pangues of extreeme dolor, wherewith now
he is compassed and beset of euery side (on-

A. ti.

ly

The first Chapter.

ly charging him to abstaine from the tree of knowledge of good and euill, enioyning therebnto a seuerer punishment the more to restraine him: than this wilfull, stubborn, and vnthankfull man, not contented with this heauenly state, but aspiring against the iust and expresse commaundement of his louing father, and immortal creator to suche dangerous and deuillish knowledge, wherby was wrought his vtter destruction and miserable confusion, gaue eare to the contagious counsell and pestilent perswasion of enchanted and bewitched Eua, who by the sugred tunes of the cursed Sathan, receyued the impoysoned bayt which was couered with false, faire, and fayned promises, whereby they were both so fowly spotted, and so miserably deformed, that where before they had the similitude of God engrafted in their heartes, nowe they were plaine patternes and expresse images of the helish serpent: where before they were shining starres illuminate with the wholesome light of the heauenly spirit, now they were darke and mistie clowdes, destitute
of

The first Chapter.

3

of all clerenesse, and clad with most horrible impietie: where befoze they were decked and adoꝛned with singular integritie, iustice, and puritie, nowe they were beastly blemished with the filthie spots of wretched villanie, pride, and impuritie: where befoze they were chiefe inhabitaunts, and principall possessors of perelesse and pleasant Paradise, nowe they were become exiled straungers, expelled vagaboundes, and beggars banished from all felicitie: where befoze they were obedient seruants nowe they were rebellious enimies: befoze friendes of God, nowe fiendes of hell: befoze in blessefull estate, nowe in damnable and extreeme miserie: befoze almost equall with Aungels, now worse than Devils: befoze better than all earthly creatures, now more abhominable than brute beastes: befoze the louing sonnes of a tender father, now the open aduersaries of a seuerer Judge: befoze cherished and beloved childzen, now false and forsworne felons: befoze blessed and immortall creatures, now cursed and mortall mylers: befoze without trouble and anguyshe, nowe

A.ij.

oppressed

The first Chapter.

oppressed with calamitie, grieve, and sorrow : before without contagion, now subjected to sicknesse : before euer ioyfull, now for euer sorrowfull: before neuer comfortlesse, now alwayes in themselves hopelesse and helpelesse : before puyssant Princes, now pelting peasants : before polished & precious paragons of vertue, now peeuish and polluted Pagans : before partakers of eternall happinesse, now meete firebrands of terrible tormentes : before sacred Temples of the holy ghost, now defiled and stinking chanelles of all sinfull villanie, rechelesse, crooked, crabbed, and blasphemous impietie. And, alas, into this so pitious a plight, so miserable a case, so grievous a daunger, and so present perdition, we poore wretches, which be their unhappie sonnes, their damned offspring, their wicked progenie, are by their heynous offence, and our owne corruption fallen and entrapped, from the which we through our owne selues, or our owne strength, can neuer be deliuered, but do dayly more and more by vaine cogitations, by disdainfull dealings, by cursed hypocrisie, by abominable

The second Chapter.

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hominable obstinacie, by swelling pride, by lothsome hate, by cankerd contempt, by deuillish enuie, by sleepe securitie, by negligence in prayer, by diligence in euill doing, by outrageous oppression of the poore, by defrauding of the simple, by spoiling widowes, by deceyuing orphanes, by traiterously neglecting and nothing regarding our bounden duties, doe prouoke to wrath the almighty God, and cōpell him to poure downe his heauie plagues and grievous indignation vpon vs, to our vtter ruine and confusion.

The promise of Christ the Redemer of man, and his conquest to deliuer him out of thraldome, and our dutie contrary.

The second Chapter.

UT in this our damnable estate and condition, when we could see nothing but deadlpe desperation, and the monstruous mouth of the burning pitte of hell readie to receiue vs, then oure exceeding good, gracious, and gentle

The second Chapter.

gentle God, whome before we had so unthankfully forsaken, so dangerously despised, so villainously contemned, so lewdly displeased, so maliciously prouoked, so wilfully cast off and reiected, that we had rather to follow the song of Sathan, the lure of the Deuill, than the sage advise, and wholesome counsell of so mercifull a maker, he (I say) than did open the deepe and hid treasures of his manifold mercies, and did yet once againe shewe vs the gracious fauour of his louing countenance, promising euen then at the fall of our olde father Adam, that his onely sonne Christ Iesus shoulde descende from his celestiaall throne and seate of maiestie, and take the nature of a man vpon him, and should breake the heade of the Serpent, that is, he shoulde daunt the power of the Deuill, valiauntly vanquish the host of Sathan, puyssantly conquere the campe and companie of our enimies, ouerthrow the kingdome of bloudie Belzebub, breake downe the gates of the nethermost hell, and beate downe the walles of the Deuill his defended Castle, and deliuer vs poore afflicted people from
the

The second Chapter.

5

the cruell rage, and violent claue and tearing teeth of oure deuouring enemye. This was perfourmed at the fulnesse of tyme, in the latter dayes, when God sent his Aungell to the most happie, holpe, sacred, and pure Virgin, who being ouershadowed with the spirit of the most highest, brought forth Christ Jesus, our onely Saviour, our onely redeemer, our onely succour, safegarde, and defence, our sure and stedfast rocke, our stable and constant hope, the rampire and castle of our helth, the soueraigne salue of our heauie and sorrowfull heartes, the sole and singular, and moste hollesome remedie for all our diseases. In this case therefore, we must doe our diligent indeuour, that we maye applye this playster to oure greuous wounde, and so fruitfully enjoy the commodities of the same. For lyke as a great and infinite treasure, lying hydde in the earth, will not enrich vs, vnlesse with labour, care, and diligence we digge vp the same, and like as a great, swift, and couragious courser, will nothing profite vs in flying from our enemies, vnlesse we

C. f.

learne

The seconde Chapter.

learne how to sit fast vpon him, and so to escape, and as the surpassing knowledge, cunning, and science of a learned, and well experienced phisitian, will not helpe to cure our maladie and sicknesse, or procure our health and safetie, vnlesse we open our disease vnto him, and desire hys ayde, comfort, and assistance: euen so the meruellous mercies, the manifolde merites, and incomparable desertes, the everlasting goodnesse, and bountious liberalitie, the riches and excellent greatnesse of the inestimable grace of God, through our swete Saniour graunted vnto vs, wyl not cure our Disease, will not enlarge the boundes of our ~~sinne~~, will not deliuer vs from the bondes and chaines of Satan, wherewith we are clogged, wyl not enrich vs with the glorious giftes, and precious pearles of iustice, holinesse, eternall life, and purity, vnlesse we with humble hearts, with thankfull mindes, with heauie chere, with hart oppressed, wylth greuous grones, lamenting our former iniquities, confessing our manifolde misdeedes, detesting all impletie, crauing pardon

The second Chapter.

6

don for our committed blasphemie, and hartily sorowing for our accustomed idolatrye, stubburnesse, and wilfull disobedience, doe display our miserie, and open before him our shamefull nakednesse, and in the bowelles of Iesus Christ, in whome he is well pleased, desire him with constaunt faith, with certaine hope, with earnest and continuall prayer, to haue mercy vpon vs, to illuminate our hartes with the spirite of knowledge, to scoure away the cloudes of ignorance, to wash away the spotted of sinfull disobedience, to kindle in vs a feruent, heauenly, true, burning, and godly charitie, and to worke in our hartes a continuall desire alwayes to fulfill his most blessed will, and therewith all to giue vs the power of his holye spirite to performe the same, to the glorie of his eternall maiestie, the comfort of the godly, the fruitfull edification of our brethren, and the saluation of our owne selues, & soules for euer and euer, in his glorious and immortal kingdome.

C.ij.

The

The thirde Chapter.

The meane, and way how to come to
our heauenly father, with a pro-
mise of the Authour to in-
treate of prayer, and
a diuision of hys
worke.

The thirde Chapter.

If we will therefore be the sonnes
of God, if we will be pertakers of
those infinite and celestially com-
modities, which were gotten and
purchased by the most pure bloude of the
immaculate Lambe, if we will be healed
by the swete salve of his bloudy wounds,
we must not slacke to runne vnto God
our heauenly father, with continuall and
heartie prayer. Which prayer because it
is a thing so necessarie for christians, that
without y^e same we cannot attaine to the
grace of God, and merites of our sauour
Christ, and seing that daylye experience
doth appauntly, but pittifully teach vs,
that in these oure dayes it is an exercise
that is nothing at all, or verie lightly vsed
of

The thirde Chapter.

7

of many which beare the name of Christ,
but in deede are not christians. I meane
and minde by the assistance of almightie
God, and ayde of his holy spirit, to intreate
something of the same, I saye, of prayer:
that the proud contempt of the disdainfull
Epicures, which passe not for prayer, may
be something abated and diminished, that
the licentious life of beastly belly Gods,
which take al their delite in worldly filthi-
nesse, may by the terrour of Gods iudge-
ment, be corrected and amended, that the
carelesse concupiscence of worldly wicked
men, which wallow in welth and worldly
banities, maye by the knowledge of the
bounden dueties be cut off, and contem-
ned, that such as be deceived by simplicitie
may be reformed, that such as knowe not
how to praye so, that they may mercifully
be hearde, may charitably be instructed,
that such as are already forwarde in the
same, may therunto be the more incensed.
For Saint Chrysostome saith that pray-
er is as the roote and foundation of al ver-
tues. For as the foundation doth make
a shippe or house to be strong, and holdeth

The pur-
pose of the
Author.

Tomo. 5. lib.
De preca-
tione.

C. iij.

it,

The thirde Chapter.

it, that it may not be dissolued : so the exercise of prayer doth holde our lyfe, and maketh it strong on all partes, and so, that without this no good can happen vnto vs, nor anye thing, which belongeth to our health. I will therefore that I may the more orderly procede, diuide my whole talke into three principall partes, and first
1 by the grace of God, I will declare that if we doe reiect, or nothing regarde earnest, and hartie prayer, that we be in present daunger of eternall damnation. Secondly,
2 that if with pure prayer, we doe as we ought, call vpon God in Iesus Christ our blessed sauour, for the assistaunce of hys holy spirite, we shall be sure of most happy, blissefull, & immortall saluation, and
3 thirdly, God guiding me, I will shewe plainly how we may praye so, that assuredly we shall obtaine our request. For although, the singular goodnesse, and incredible mercies of almightie God, our louing father, cannot allure vs, the terrible vengeance, which he poureth downe vpon stifnecked sinners, maye perchaunce constrain vs, to accomplish that, which of
duty

The thirde Chapter.

8

dutye we shoulde performe. Then when by continuall feare, of grievous plagues and punishments, we are driven from former negligence, to needefull and healthfull diligence, when by terrour of severe iustice, the rayne of our lose libertie is drawen in more straightlye, so that we may not runne lyke roysling rousers at randome, to the heauie displeasure of our almightie iudge, as willingly we woulde, and vnwisely were wont, it may be, that the constraint hope of so bountifull a rewarde, so princely pearles, and surpassing a benefite, as is eternall saluation, maye prouoke and entise our appetite to shewe some earnest zeale, and heartie desire to please and serue our maker. Afterwards least some simple, rude, & ignoraunt people, as many there be (the more it is to be lamented) shoulde perswade themselves, that they serue God well by prayer, when they deface his glozy by some of their own superstitious inuentions, or popishe Iporisie, it will not be farre from our purpose, briefly to prosecute the nature of true prayer.

That

The fourth Chapter.

That such as neglect prayer, be in daunger of hell fire, the first part of the Authors diuision, which is continued vnto the .18.

Chapter.

The fourth Chapter.

WAt first I haue to proue, that such, as neglect the exercise of praier, are in daunger of hell fire. And that plainly appeareth, bicause they flatly breake the commaundement of god, and wickedlye contemne the counsell of Christ our sauour. They deprive God of his honour, and worship, they are trees, which beare no fruite, they are boyde of faith, hope, and trust in Gods mercy. That they contemptuously dispise the commaundement of God and Christ our sauour, it is euident. For the princely Prophet in the person of God saith, and flatly commaundeth on this sorte: Inuoca me in die tribulationis, & eruam te, & glorificabis me, that is, call vpon me in the day of trouble, and I will deliuer thee, and thou

The fourth Chapter.

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thou shalt glorifie me. And Christ our sa-
uiour chargeth vs on this maner: Orate
ne intretis in tentationem. And saint
Paule replenished with the holye ghost,
writeth thus, Instate deprecatione, vi-
gilantes in ea cum gratiarum actione.
Pray earnestly, and continually watch-
ing there with all, and giuing thanks.
And againe, Christ sayth. Petite, & acci-
pietis, quarite, & inuenietis, pulsate, &
aperietur vobis. Aske, and you shall re-
ceyue, seeke, and you shall finde, knocke,
and it shall be opened vnto you. And I
will destroy (sayth the Lorde in the first of
Sophonie) the men that haue not sought
after the Lorde of Jacob. Such infinite
places there are to be founde in the scrip-
tures, which plainely testifie vnto vs,
that God straightly commaundeth vs to
call vpon him, and threatneth destruction
to such as seeke him not. Nowe therefore
such as doe not take this meanes, which
God hath provided to come vnto him,
must needs incurre the displeasure of him.
And alas howe are we able to withstande
the seuerer iudgement of so mightie a god?

D. J.

why

The fourth Chapter.

why doe we not tremble and quake to see
our selues in so great a grieuous daunger?
for as Paule sayth, it is a terrible thing,
to fall into the handes of the liuing Lord.
Who shall deliuer vs from the torments,
that he shall cruciate, and torment vs
withal? Who shall saue vs, if he condemn
vs? Who shall blesse vs, if he curse vs?
Who shall restore vs to any life, if he doe
lay vpon vs most bitter death? Desperate
is the estate of such, as will not call vpon
him, and they vndoubtedly can looke for
nothing else, but extreame, and cruell pu-
nishment. For euen as a Prince here vpon
earth, if he take a fellowe, which hath
transgressed the lawes, disturbed the com-
mon welth, disquieted good and godlye
subiectes, violated his faith, dispised ma-
gistrates, and vilanously committed trea-
son against his liedge, & soueraigne Lord,
if to such a one, he of his free goodnesse,
gentle moderation, and mercy, do graunt
so much fauour, that if he giue vp a sup-
plication vnto his maiestie, he will graunt
him pardon, for his committed crimes, &
hainous offences, and then the rebellious
trans-

The fourth Chapter.

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transgressor of the lawes, eyther thoro-
w negligence or contempt, doe refuse so gen-
tle an offer, will neuer let him escape
without greuous, horrible, and dreadfull
tormentes: so God, prince of all princes,
and Lord of Lords, whose mightie ma-
iestie we vnthankfull creatures haue
not duely reuerenced, whose name wor-
thily we haue not glorified, whose glori-
ous prayse we haue not magnified, whose
iustice, we haue not feared, whose fatherly
mercies we haue not imbraced, whose
commaundementes we haue contemned,
whose fearefull iudgementes we haue
not regarded, whose decrees, and ordina-
ces, we haue neglected, whose counsels
we haue cast off, and vngratfully refused,
whose burning wrath, and hote indigna-
tion, we haue deserued, if we doe reiect his
fatherly goodnesse, and tender care where-
with he doth call vs vnto him againe by
prayer, and supplication, through his dere-
ly beloued sonne, Christ Iesus, our savi-
our, and still continue wilfull, and obsti-
nate in our olde cankered, and hatefull dis-
obedience, will vndoubtedly cast vs head-

D. g.

long

The fourth Chapter.

long into bitter darcknesse, and painefull pangues and bitter anguish, with the Deuill and his cursed Angels. For as he is gentle, so is he iust, as he is amiable, so is he terrible, as he is mercifull, so is he wrathfull, to the humble, and penitente, he is a milde, and fauourable comforter, to the stifnecked, and disobedient, he is a ptesfull reuenger, to the true christians, a ptesent reliefe in daunger, to disbainesfull hypocrites, a consuming fire, to poore afflicted, and oppressed Abels, a cheerfull, and faithfull friende, to persecuting Cainites, an open enemy, to his seely sheepe, a carefull shepheard, to rauening Wolves, a ramping Lion, to simple soules, a courageous capitaine, to disceitfull Deuils, a perpetuall torment, to faithfull people, a sure defence, to tering Tigres, a deuouring aduersarie. For in his wrath, he will consume his enemies, and in his fury, will confounde all his rebellious aduersaries.

Psalm. 2. Therefore David sayth, serue the Lorde with feare, and reioyce vnto him with reuerence. Kisse the sonne, least he be angry, and so ye perish from the right way.

The fift Chapter.

11

if his wrath be kindled, yea, but a litle,
blessed are al they, y put their trust in him.

The dreadfull ende of them, against
whome Gods wrath is kindled,
and the daunger of the
contempt of gods
grace.

The fift Chapter.

The Prophet here knowe the
dreadfull ende of those against
whome the wrath of God is in-
censed, and the yre of God infla-
med, he, I say, knowe to what pitious es-
tate, what lamentable, & miserable ende,
what horrible condition they should come
to at the last. Therefore, he accounteth
them blessed, holy, heauenly, happie, that
put their trust in the Lord, that serue him
with feare, that worshippinge him, that obey
the commandementes of his diuine ma-
iestie, with iust reuerence. For in the
fiftene of numbets, we may some thing
perceiue how God will punish contemp-
tuous persons, and rebellious despisers of

Num. 16.

D. iij.

his

The fifth Chapter.

his will and commandement, where he maketh the earth to open his mouth, and to swallowe vp Core, Dathan, and Abiram, with their tentes, wiues, & childzen, in the sight of all the people of Israel, because they refused to come at the call of Moyses, being a man as we are. What therefore shall he doe vnto vs, if we despise the commandement giuen vs of hymselfe, so often repeated in the scriptures of purpose by the holy ghost, so constantly confirmed by godly Prophetes, so manifestly declared by Christ himselfe, bys dearely beloued sonne, perfitte God and man, which came downe from heauen to teach vs this lesson: Quisquis inuocauerit nomen domini, saluus erit: who soeuer shall call vpon the name of h Lord, he shall be safe. What shall he, I say, doe vnto vs in this case, if in that case, he commaunded the earth to swallowe them by quicke, and cary them to hell: We may assuredly, vnlesse with repentaunt hartes we call vpon him, looke for nothing else but vtter ruine, and confusion, but eternall damnation, and immortall miserie, but for
the

The fift Chapter.

12

the terrible troubles, of tormented deuils,
and most cruell stroakes of most heauie
plagues. Let the desperate estate of cruell
and cursed Cain make vs beware, who
woulde not after his hainous and bloudy
fact, come to the throne of Gods mercye
with teares, and lamentation, to bewaile
his wickednesse, but mistrusting the infi-
nite goodnesse, and marueylous riches of
the grace, and fauour of our mightie ma-
ker, and tender father, became abhomi-
nable befoze the face of God, and a terri-
ble example to all such, as contemne the
great mercies of God, layde open to all
them, that with humble, and ready minds,
will thankfullye by prayer receiue them.
Let the consideration of vniust Judas,
who after he had betrayed Christ, the holy
one of Israel, and vnspotted lambe, which
taketh away the sinnes of the worlde, did
change himselfe, and woulde not take holde
of the promises of God, but desperatly dis-
paired of the goodnesse of him, among the
companie of whose Apostles befoze he
was numbred, stirre vs more feruently to
runne to God in Christ our sauiour with
all

The sixt Chapter.

all diligence, with all continuance, with all certayne hope, and pure faith, in supplication, in prayer, and thanks gyuing. For if we doe, as did these miserable men, not looke to be prosted mercy, but refuse the same, we shall be accounted breakers of the commaundements of God, dispisers of his worde, wicked workers of iniquity, and consequentlve, worthy of the same most unhappy reuengement, & iust iudgement, which they were afflicted withall.

An aunswere to a captious cauil-
lation, that might be layed
to the Author.

The sixt Chapter.

WHt some perchaunce will say, that these two last examples doe not so much belong to negligence in prayer, as to an horrible terrour in their owne conscience, conceived for the cruell factes, they had committed. I aunswere, that herein both may plainely be perceyued. For that which in this place is most for my purpose, in these examples, we

The sixt Chapter.

13

we see the iustice of God executed against them; that did violate his commaundement, by treason, murder, and fallshood. Therefore death, and hell fire, is the guerdon, and rewarde of such as despise the will of God, and the will of God is, that we shoulde glorifie his name by pouring out our prayers vnto him. Againe, wee may easily see, that not onely desperation, but also a will to committe these horrible crimes came through lacke of seruente-nesse, and by a colde negligence in prayer, wherein they shoulde haue desired in all there doings, the direction of Gods holy spirite, which if they had done, they had assuredly bene free, both from the terrour of desperation, and also from the guiltinesse of so mischieuous villanies. For saint Chrysostome sayth: Siue quis virgin- itatis amore tenetur, siue quis studet amplecti honorabilem coniugij casti- moniam, siue quis meditatur iniicere frænum iracundiæ, & cum mansuetu- dine familiaritatem habere, siue quis putet ab inuidentiæ lue purus esse, de- niq; si quis aliud quippiam facere stu-

E.j.

det

The sixt Chapter.

det, quod ad rectè vniendum pertinet, duce preccatione commodum, & facilem habiturus est pietatis cursum.

Whether a man be in loue with virginity, whether he indeuour to imbrace honorable, and chaste matrimonie, whether he couite to brydle anger, and to be gentle or courtious, whether he wish to be cleane and pure from the pestilent, and foule spot of enuie, or to conclude, if he desire to doe any thing, whatsoeuer it be, that pertayneth to good and godly life, by prayer hee shall easily, and commodiously attaine vnto it. The lacke therefore of feruentnesse, and the dangerous negligence in praier, doth bring all wickednesse, vncleanesse, desperation, murther, and all impietie. This therefore is the cause vndoubtedly, why in these most miserable dayes of ours, both here, in the Realme of Englande, and almost throughout all the places of the whole worlde, men runne headlong into the pit of ignorance, and error, that they swarme together to stirre vpper wilfull, and witlesse warfare, that they swarne awaye from the straight path of christian

The sixt Chapter.

14

christian righteousnesse, that they ryse in
rancor, hatred, & abhominable enmity, that
they swel wth the venomous poyson of pride
& presumption, that they with all endeuor
plucke downe the golden pillars of godly
peace, & vnite, that violently they breake
the bands of heavenly concord, y^e they rote
out the stampe of true religion, that they
impugne the state of wholesome veritie,
that they darcken the bright, and shyning
beames of christian knowledge, & clogge
themselues with the filthie fetters, of all
abhominable outrage and iniquitie. But
what? Doe we thinke, that the God of
Jacob, and Lorde of Israel nowe at the
last sleepeth? Or do we think that he which
neyther slumbzeth, nor sleepeth, now win-
keth at our wickednesse and wil not see it?
Or do we thinke, that he, which destroyed
afore time the people, that wrought wyck-
ednesse before his face, hath now chaun-
ged his nature, and is no more displeased
with blasphemous behauiour? Or doe we
thinke, that we are of habilitie to with-
stande his furie, when he shall rise vp to
take vengeance vppon vs for our horri-

E.g.

ble

The sixt Chapter.

ble vices daylie more and more increasing amongst vs: ¶ Doe we thinke that we haue a speciall priuiledge, and prerogative to doe what seemeth good in our foolish fantasies, and ydle braynes, without correction more than other haue had before: ¶ Doe we thinke that the power is eyther daunted, or his arme abridged, or his might impaired: ¶ Doe we think, that he loueth vs more than he did his chosen charge, and peculiar people of Israell: ¶ Can wee thinke so blasphemously, that now he taketh delite in our filthie doings, in wanton wilks, and proude pranches, and cursed hypocrisie: No no. Let vs not flatter our selues, nor dally with God, but let vs wisely consider, & iustly ponder our losse, and lewde liues, wherby we deserue most sharpe plagues, and punishmentes, most heauy, & hasty reuengement, most seuer, and rigorous iudgement, & let vs knowe, that the passing patience, and gentle sufferance of God, our heauenly Father, doth allure vs to speedie repentaunce, to continuall care, yea to hearecloth, and ashes, that so we may yelde vnto his majestie

The sixt Chapter.

15

testie for a pleasaunt, and sweete sacrifice,
the beuatifull buddes of dutiful obedience.
And let vs well consider the mighty wrath
of God nowe long ago set on fire against
vs, and therewithall knowe that he slee-
peth not, although he sustaine vs, that he
wincketh not, although he wrothedly doe
warne vs, and that he is not pleased, al-
though to proue vs by gentlenesse, his
plagues be something ceased, no: that we
can abide his displeasure bursting out, like
a deuouring tempest, although he for his
mercie sake doe abide patiently for our
returne, no: that we be priuiledged, or au-
thorised to vse the workes of darkenesse,
which onely belong to the sonnes of eter-
nall darkenesse, although we by long suf-
ferance be mercifully borne withall, no:
that the stretched out arme of God is any-
thing abridged, although the violent force
of his vnpaunnt power be nothing in pu-
nishing as yet extended, or exercised, no:
that he deliteth in our disordered appe-
tites, although as yet he doe not poure
present destruction vpon our heades, no:
that he holdeth vs more deare, than he did

E.iiij.

his

The seventh Chapter.

his chosen people, & proper possession, the house of Israel, although he more severely did execute iudgement vpon them than vpon vs.

That if God spared not the Iewes, his peculiar people, he will not spare vs, bastardely engrafted in hym.

The seventh Chapter.

Whether is it possible that wee which are but the braunches of wyld Olive, shoulde receyue more fauour, force, or nourishment, of the true, and natural Olive tree, than the naturall sproutes, buddes, and braunches of the same: the Israelites were, as though it were engrafted in the sweete graces, and tender mercies of almightie God, watered with the wholesome showres of heauenly clemencie, nourished with the fruitful fatnesse of the soyle, wherein they were planted, y is, of Christ Iesus. They were a nation euen by the choyse of God himselte, seperated from all foene, and
straunge

The seventh Chapter.

16

straunge people, for whose sake he shewed
manye wonderfull, and mightie miracles
in the lande of Egypt, and afterwardes
they were fedde miraculoussly with the
foode of Angels, they receyued to their
comfort the cleare streames of most fresh
and holesome waters, flowing from the
flintie stones, and craggy rockes in the
daungerous desert, with many such like
things, which did argue most manifestly
the riches of Gods mercie towarde them.
Yet for all this, when they rebelliously did
murmure against God in the wilderness,
when they dispised his sernaunt Moyses,
and grudged at his commaundements, he
ouerthrewe them in the desert, he plagued
them most horriblye, sending fireie Ser-
pents amongst them, he persecuted them
vnto the death, and pyttifully destroyed
them. How much more therefore shall he
put vs out of the booke of lyfe, and cut vs
from the stocke, vpon the which we were
contrarie to nature, as wylde Oliues, set,
and planted, if we doe not pzeuent his fu-
rie with hartie, sincere, and humble con-
trition, if we doe not appeale to his mercy
seate

The seventh Chapter.

seate by constant, certaine, and trullie
faith, if we doe not speedily retorne vnto
him with a faythfull endeouour, neuer a-
gayne to remolt from him by lewde con-
uersation, or vnichristian cogitation: How
can it be, that he which is the Fountayne
of all iustice, shoulde anye longer protee
the deuillish impes of Antichrist, spotted,
and defiled wpth all iniustice, & he, which
cannot be pleased with any thing, which
fauoureth of any corruption, shoulde any
longer couer our cursed abomination,
and execrable impietie: ¶ the deepe daun-
gers, wherewith we are compassed. ¶ the
pitcous, estate through which we are en-
dangere. ¶ the profounde pitte of per-
dition, wher vnto we are plunged. If thus
we most miserable, and wofull wretches,
wickedly continue without remorse of
conscience, if we thus ragingly doe runne
forwarde into vice, and vilanie wpthout
recoarse, if we thus obstinately doe persist
in our peeuish purposes, and pestiferous
inventions, without remembrance of
our estate and calling, death shall deuour
vs, horro: shall holde vs, terro: shall con-
founde

The seventh Chapter.

17

founde vs, confusion shall ouerwhelme vs, bitter anguisthe shall oppresse vs, sinne shall subuert vs, sorow shall shake vs, the iustice, and iudgement of God shall consume vs, cruell enemies shall inuade vs, shame shall shadowe vs, terrible torments shall entrap vs, y^e fyre of Gods vengeance shall burne vs vp in the twynckling of an eye, and the paynes of hell shall plunge vs into most desperate, and deadly dolors. In time therfore dearely beloued Christians, and naturall Countrie men, consider that the long suffering of God calleth vs vnto repentaunce. For God would not the death of a sinner, but rather that he should turue from his wickednesse & lyue. He is a God, that deliteth in mercie, that dealeth friendly with the friendlesse, that succoureth the simple, that wissheth the welth of the wounded, that comforteth the clogged conscience, that breaketh y^e bonds of the imprisoned soule, and beaute minde a sunder, that fauoureth the fettered fete of his choseri seruants, that plucketh out the poore out of the pit of penurie, and placeth them in the pleasant pasture of de-

F. J.

lifesome

The eight Chapter.

litesome Paradise.

A repeating of the purpose of the fourth Chapter, that is, of the daunger of them that neglect prayer.

The cyght Chapter.

WAt let vs returne to our former purpose, and proue that they be in daunger of eternall damnation, that despise and neglect the godlye exercise of prayer, which hereby is proued, that thereby they deprive God of his due honoꝛ and worship. For the worship of God, is nothing else, but a religious worke commaunded of God, and offered of vs by sayth to him to the setting forth, and celebration of his glorious, & renowned maiestie. And as it appeareth by my former discourse, God hath commaunded this kinde of adoration, when he sayth. Inuoca me in die tribulationis: call vpon me in the daye of trouble. And againe, when Christ sayth: petite, pulsate, quærite, alite, knock, seke, and, orate ne intretis

The eight Chapter.

18

trētis in tentationem : praye least you fall into temptation . And oftentimes we heare the like spoken to the same purpose . It is a worke therfore by him commaunded. And moreover, we may well perceiue that nothing can more pertaine to the glorious praise of God almightie , than to looke downe from the throne of his heauenly maiestie vpon poore afflicted people, hanging onely vpon the hope of his infinite goodnesse, and accustomed mercy, and to relieue them, that haue nothing else to stick vnto, as ayde, and comfort , but bys gracious, good, and gentle fauour, wherby they may be deliuered from the tyrannous rage, and more than beastly crueltie , of their sauage, and swozne enemies . For what made the glorious name of the God of Iacob so much to be redoubted amongst all nations, as did his vnspeakable mercy, wherewith he visited the children of Israel, whan they were oppressed of the tyrannous Egyptians. He heard their grones, their heartie prayers pierced the mistie clowdes , and came before his presence, they ascended into the eares of his mightie

The eight Chapter.

the maiestie, their heauie griefes, and bitter sorowes were not hid from his knowledge, but obtayned most iust reuengement against the blinde, and obstinate Egyptians, whereby his name was most manifestly glorified. For many times he plagued with most sharpe punishment the whole lande of Egypt for their sakes, with Frogs, Grasshoppers, Caterpillers, death, and destruction of the first borne, and such like, and at the last ouerwhelmed all their chiuallrie with the blustering stormes, and rozing rage of the red Sea. The due consideration, and circumspect animaduersion of thys onely hystorie will doubtlesse to euerie christian man, ledde with the spirite of God, and numbred amongst the elect vessels of saluation, sufficiently expresse the notable efficacie of prayer, on both partes, first both to vnderstande the force in preuayling with God, and also the glorious renoume of the Lorde his eternall maiestie, through graunting the request of his poore people. For when his people, the children of Israel, were after much affliction, trouble, and torment, delyuered

The eight Chapter.

19

red out of the lande of Egypt, and was going into the wyldernesse to serue the Lord their God, Pharaos, and all his hoste, persecuted them in all haste, to bring them againe into bondage, which would haue bene moze grieuous, and sorrowfull, than present death vnto them. And when they were in such case that presently before their faces was the red coming, and roaring Seas, vpon their right handes high, steepe, and craggie mountaynes, vpon the which they could not ascend, and escape, vpon their left hande no refuge, but dangerous, and deadly perilles, behinde their backs, their cruell, disdainefull, wicked, and horrible enemies, threatening death, tormentes, and perpetuall miserie: then they cried vnto the Lord in their miserie, & he deliuered them out of their distresse, *Exod. 14.* they poured out their complaintes before him, and he glorified himselfe by their deliuerance, they humbly sought for his gracious assistance, and he mercifullye graunted the request of their earnest prayers, they feared bondage, he gaue them libertie, they were compassed with grie-
uous

The eight Chapter.

nous daungers, he gaue them sure, and safe passage, they were ready to be deuoured of the sword, he ouerthrew their enemies, they were almost persecuted vnto death, he brought to passe that they sawe the death, and destruction of there persecuting tyrannes. But how did he deliuer them? Certes he commaunded the wylde waters to staye their course, to lose their swiftnesse, to chaunge their nature. He made the waltring wanes to be turned into strong walles, the surging seas into the use of sturdy stones, the flickring floods into a steady bridge, so that his people passed ouer with ease, & safetie. But when the Egyptians were so bolde, to enter into the same passage, they were overwhelmed in the waters, the walles turning, and chaunging themselves into their wonted nature. Thus was his glorie magnified, his name glorified, his power knowne, his mercie specified, his terror taught, his loue enlarged, his might multiplied, his goodness graffed in the heartes of his people, that afterwards they loued him as a careful father, they feared him as a mightie reuenger,

The eight Chapter.

20

reuenger, they honozed him, as a pærelesse
Prince, they reuerenced him, as a seuerer
iudge, they glozified him, as their onely de-
liuerer, they sanctified him as their holpe
protector, they folowed him, as a well ex-
perienced Capitaine, they obeyed his will,
as their only guide, and defender. For his
name to them was fauourable, to other
nations, and people terrible, to them com-
fortable, to gentiles fearefull, to them
peaceable, to others dreadfull, to them it
brought quietnesse and safetie, to others
confusion, to them tranquillitie, to others
miserie, to them plenteousnesse of all
things, to other penurie of things neces-
sarie, to them solace, to forreyn kingdomes
ruine, and overthrowe, to them pleasure,
and to other plagues, to them a ioyfull expec-
tation of mercie, to others an horrible ter-
ror of extreme iudgement.

Nothing apperteyneth more to
the glorie of God than
prayer.

The ninth Chapter.

What

The ninth Chapter.

What therefore can more belong to the establishing of his prayse, to his royall pompe, to the blast of his magnificence, through all the earth, to the publishing of his glorious name, than with humble, and hartie prayers continually to be called vpon, of his afflicted people, that he may stretch out his arme, and declare his power, & bende his bowe, and valiantly ouerthrow his enemies: Verily nothing. For thus he loseth the simple captiues, and bindeth the bloudy Balaamites, he saueth his liely souldiours, & spoyleth the boasting bloudsuckers, he protecteth his poore people, and racketh vnruly ribaldes, he mightilye beyond all hope helpeth the miserable, and contrariwise, debaseth, subuerteth, & confoundeth the bragging boldnes of y^e proude disdainefull, and swelling tirannes. Seeing therefore that it is a religious worke commaunded by God himself, enioyned to vs by Christ our onely sauiour, taught by the Apostles, and Prophets, tending to the celebration, & propagation of his eternall glorie, renowne, and reuerence, as no
thing

The ninth Chapter.

21

thing more by subduyng the stubborne,
sinfull, & malicious people, and by relea-
sing, helping, and succouring, his afflic-
ted, humble, and sly flocke, it must needes
solowe, that they which dispise the vse of
prayer, and negligently, nay rather, obsti-
nately, and deuillishly contemne the com-
maundements, and promises of God, our
heauenly father, and nothing regarde his
gentle admonition, calling them by paci-
ence to hartie repentaunce, and amend-
ment of wicked life, that they, I saye, de-
priue God of his due honour, spoyle him
of his worship, rob him of his reuerence,
and consequently, fall into the daunger of
eternall damnation. For 4. Iohan. Pa-
ter tales querit, qui adorant illum.
The father seeketh such, as worship hym,
not such as renounce his lawes, and reiect
his commaundementes. And his not see-
king is nothing else, but misery, griefe, an-
guish, and condemnation. Againe, they are
trees which beare no fruit. For they which
are not possessed with the spirite of God,
which are not directed with his holy hand,
which are not illuminate with the light of
C. j. heauen,

The ninth Chapter.

heauen, which are not assisted with the helps of the highest, no: stirred vp with the motion of the holy ghost, no: plentifullye enriched with the graces of Christ our sauour, cannot bycause of their weaknesse, will not bycause of their wilfull wickednesse, neyther doe comite bycause of their fralle, and cursed corruption, eyther to deliuer themselves from the chaine of Sathan, wherewith they are bounde and tyed, or to replenish themselves wyth the sweete, and well sauering flowers of vertues, that they maye be purified, to the praeise wherof, Christ sayth. Iohn. 15. Qui sine me nihil potestis facere, bycause without me ye can doe nothing. And Math. 15. Omnis plantatio, quam non plantauit pater meus celestis, eradicabitur, euery planting, which my heauenly father hath not planted, shal be rooted out. And Iohn. 15. Si quis in me non manserit, eiectus est foras, sicut palmes. &c. If anye man doth not abide in me, he is cast out, as a bzaunche, and withereth, and they gather it, and cast it into the fyre, and burne it. Here we maye perceyue that

The ninth Chapter.

22

that such as are not directed with the spirit of God, are not the sonnes of God, but impes of Antichrist, not the friendes of God, but the limmes of the Deuill, not swallowers of saluation, but heires of eternall condemnation. And saint Paule sayth, Filij dei sunt, qui spiritu dei aguntur. They are the sonnes of God, which are diuen by the spirite of God. And Christ sayth in the .15. of John. Oves meæ vocem meam audiunt. My sheepe heare my voyce, and his voyce is. Luc. 15. Quod oportet semper orare, nec defatigari. That we must alway praye, and neuer be wearie. And in y^e first of Mathew, he prescribeth forme of prayer, saying. Ad hunc ergo modum orate vos. Pater noster. &c. Praye ye after this maner. Our father, and so forth. But they which contemne prayer, will neyther alwayes pray, which Christ commaundeth, nor vse the forme of prayer, which Christ prescribeth, nor leaue the lewdenesse, which God abhorreth. How therefore can they be any thing else but trees without fruite, clouds without water, rotten rootes without life, barren

G.ij.

barren

Selfe sayth thus in forme

The ninth Chapter.

barren ground without corne, nutshales without curnels, and vnprofitable barke without sappe, or sauour. If or like as the vine bzaunch can bring forth no fruite, vnlesse it remaine still in the vine, even so we can bring forth no goodnesse, vnlesse we abide in Christ. And how is it possible, that they which heare Christ commaunde, and will not obey, that heare the shephearde of their soules cal, and will not follow, that heare the sauour of the worlde counsell them for there safetie, helth, and welfeare, and will not attende, that they shoulde receyue any commoditie, toy, solace, or comforte, to refreshe their lingring, and languishing soules, almost, or else altogether pined awaye for lacke of good nourishment?

That God respecteth them, that call vpon him, and reiecteth the contrarie, wyth the discommodities thereof.

The tenth Chapter.

Euerpe

The tenth Chapter.

23

Euerpe good, and perfitte gift, com-
meth from aboue from the father
of light, who bestoweth his hea-
uenly treasure wythout sparing
restraint, vpon all them, that with conti-
nuall, and humble, and hartie request shall
desire in the name of Iesus Chrit, hys
grace, fauour, and euerlasting goodnesse.
But from such, as befoze Gods goodnesse
preferre there folishe fantasies, and seeke
rather to please themselves in woꝛldly de-
lites, then to pleasure themselves with the
woꝛde of lyfe, he woꝛthily taketh away his
grace, forsaketh them vtterlye, leaueth
them destitute, wil no moze see vnto them,
in so much, that through his absence, and
departure, there miserable minde is over-
whelmed with pernicious errours, their
senses darkened, their vnderstanding ob-
scured, their reason oppressed, their wyll
imprisoned, their hartes encombyed, their
heades enraged, their deuises ouerturned,
their purposes disapoynted, their ende-
uors hindꝛed, their intentes disoꝛdꝛed, their
trouble augmented, their anguish craspe-
rate, their sorowe doubled, their grieve

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moze

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more bitterly sharpened, their strength banished, their life almost deuoured, their spirites scattered, their dolours renewed, their wyt wasted, their wil dome confounded, their learning subuerted, their policy disturbed, their counselles abolished, their bodies weakened, their soules endaungered, their thoughts defiled, their sayth polluted, their pietie defaced, their rage vnbrideled, their furie enflamed, their wzath incensed, and all vicious, and detestable impietie, slander, and bylanie beyonde measure encreased. For the corruption of our mortall, frasse, and inconstaunt nature, is readie without reason to reuenge iniurie, vnlesse religion doe restraine it. The raging stormes of our fleshly mindes are wont to burst out into dangerous attempts, vnlesse the holesome counsell of the sacred scriptures be receined. The watton will of a waywarde vessell of iniquitie maye lightly be tossed into the perilous floudes of yrefull indignation, and daylie displeasure, vnlesse it sayle in the safe ship, and vnbroken Barcke of Gods infinite grace, and mercy. The olde, and fostering

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ring wounde of cruell hate, and horrible
enuie, will, as it is wonted, eate vp, and
consume the sounde partes of pacience,
vnlesse it be salued with the sweete Dyle
of Gods holy spirite, y^e filthie rust of popish
ignorance will disgrace, and deface the
truth of sincere religion, vnlesse it be scou-
red awaye with the light of the gracious
gospel, the deadly dregges of humane
traditions will dangerously corrupt the
vertuous medicine of ecclesiasticall doc-
trine, vnlesse by the good aduise of some
carefull, and skilfull Physitian they be re-
moued, and cast out, the contagious infec-
tion of noysome, and vnhelthfull humors
will in the minde of many men be causes
of most grieuous, and bitter sicknesse,
vnlesse they by the circumspect considera-
tion, and diligent aduise of some godlye,
learned, and well instructed christian be
auoyded, purged, and wisely displaced,
the pestilent invasion of the creeping can-
cer of humane confidence, wyll malicia-
ously infect the whole bodye of y^e apparent,
and visibible church of Christ, vnlesse the
playster of Gods direction be fitly applied,
to

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to the continuall motions of mans weaknesse, and briefly, godlynesse, and all goodnesse will suffer most lamentable shipwrack in the troublesome waues, and surging seas of vayne fantasies through the blustering windes, and terrible tempestes of deuillish desires, and raging appetites, vnlesse Christ rise vp, and commaunde the waters to be still, the tempestes to cease, the windes to be calme, the weather to be cleere, and the ship to be safe. Seing therefore that such is the estate of men, which esteeme not, neyther regarde the goodnesse of God, that of themselues they can not helpe themselues, nor by other meanes be preserved in safetie, bicause nothing can succour him, whome God forsaketh, seing that nothing proceedeth out of the hart of man, vnlesse it be sauced with his mercy, grace, and bountie, but it is abhominable, and wicked before the face of almightie God, seing that the stincking weedes, and noysome darnell of vices, wickednesse, and vngodlynesse, doe burst out sodainely, and in a moment when the seede of Gods holpe worde is not sowed in the hart of man,

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man, and watred with the swēte tholozes
of heauenly mercie, seing that when God
doth not extende his power, grace, and fa-
uour, nothing is pleasaunt, fruitfull, or
acceptable, but al things are ordered with
vnruly rage, with bloudy beastlynnesse,
with disordered confusion, and horrible
tempest of wicked, and witlesse abhomi-
nation, and againe, seing that they, which
resist y faithful exercise of prayer, can not
be directed by the finger, hand, or spirite of
God, bicause they are not Gods children,
because they despise his cōmaundements,
& counsell, bicause they refuse to heare his
voyce, when he calleth them to continuall
prayer, and earnest repentaunce of their
former liues, it must needes folowe, that
they are vnfruitfull trees, that is, rotten
stockes, that bring forth no good, and plea-
saunt fruite, but withered, and infectious
leaves, impoysoned with venimous, and
filthie contagion, and therfore shall be cast
into hell fyre, and condemned to eternall,
bitter, and most horrible plagues, and pu-
nishmentes. For now the axe is layde to
the roote of the tree, and euerye tree that
bringeth

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bringeth not forth good fruite, shall be cut downe, and cast into the fyre.

What vertues they be voyde of,
that pray not

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Wreouer they lacke fayth, hope, and constant trust, in the most precious bloude of our sauoure Iesus Christ, and therefore are in desperate estate. For Christ saith: No man cometh to my father but by me, meaning that vnlesse they put off their olde corruption, and shake off their sinful hypocrisie, cut alway cleane from them the confidence in themselves, or of other Idols, vnlesse they confesse themselves to be of themselves wicked, disceitful, weak, vnable, mischieuous, and damnable creatures, and surely beleue that Christ came from his throne in heauen, and tooke the nature of man vpon him, to worke their righteousnesse, to appease his fathers wrath, which was enflamed against all
sinful,

sinful, and vngodly people, to deliuer them from the seruitude, and bondage of the Deuill, vnder whome they were subiect, and to set them at libertie with the ransome, and price of his most sacred, and blessed blood, which was poured out vpon the Crosse, by cruell, and vnthankfull Jewes, meaning, I say, that vnlesse he beleue this with stedfast faith, and in consideration of the same present himselfe before the face of God, firmly trusting that for Christs sake he shall be accepted, and mercifullye receyued, no man can come vnto the father of heauen, or enjoy the gracious aspect of the mightie God of Iacob, but is utterly destitute of the glory of God, and is a firebrande of hell, and heire of eternal misery. And Paule saith: Without fayth it is vnpossible to please God. And againe: Whatsoeuer cometh not of fayth, is sinne, and it is fayth that maketh a man to be saued. For Christ sayth to a woman, that came vnto him. Fides tua te saluam fecit. Thy fayth hath made thee whole, which is to be vnderstanded, not onely of bodily helth, but also of heauenly safetie,

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tie. And againe, qui non credit, iam iudicatus est. He that doth not beleue, is alreadie iudged, or condemned. Therefore they, which doe dispise, reiect, or contemne prayer, if they be vnfaithfull, are in most certaine peril, and danger of hell fire. But that they are vnfaithfull, it shall, by the assistance of almightie God, be declared by the force, fruits, and effectes of fayth. which bicause they are innumerable, and infinite, it is requisite, that we speake of a few only, which wil sufficiently shew vnto vs, howe farre they abhorre from y^e excellent gifte, wherewith the dartes of the deuils be quenched, the host of Antichrist ouercommed, and the fire flames of Hell extinguished.

That they lacke loue, and obedience, the speciall fruites of fayth, which exercise not prayer.

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Fayth

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Faith, whersoever it be, doth bring forth, or ingender repentaunce, doth apprehende the spirit of god, doth worke in mans harte loue, and obedience, which fruites, and effects, if they necessarily procede of faith, as here after it shal appeare, see that by no meanes they may be seperated, and contrariely, if they can neuer be founde in any of them, which despise prayer, as it shall be declared, it must needes of necessitie folowe, they haue no fayth, but are dry, dead, barren, fruitfull, and faithlesse people. But first let vs see whether repentaunce procede of faith, or no, and then, whither such men can be repentant. Faith when it is giuen from heauen, and placed in the heart of man, then it doth, as it were, rule, and gouerne all the motions of the minde, it trieth, and proueth, and sercheth all the corners of his cogitations, it seeketh, & sweepeth, scoureth, and clenseth away, the filth, the rust, the drosse, the dregges of all impietie. For God, in the first of Esay sayth, if your sinnes be as red as scarlet, I will make them as white as snowe,

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which

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which commeth onely by iustification, through which we appeare righteous before the throne of our mightie God, and iustification commeth onely through faith in the most precious blood of our onely saviour Iesus Christ. For Paule saith in the thirde chapter to the Romaines: The righteousness, or iustification no doubt, which is good before God, commeth by the faith of Iesus Christ vnto all, and vpon all, that beleeue. There is no difference. For all haue sinned, and lacke the prayse, that is of valure before God: but are iustified freely by his grace, through the redemption which is in Christ Iesu, whome God hath made a seate of mercy through faith in his blood, to shewe the righteousness, which before him is of valure; in that he forgyneth the sinnes, that are passed, which God did suffer, to shewe at this time the righteousness, that is allowed of him, that he might be accounted iust, and iustifier of him, that beleeueth in Iesus. Hitherto Paule. But vnto the sharpe salve of hartie repentaunce be layde vnto the festred woundes of our sinfull hartes,

it

it is impossible that they shoulde be puri-
fied, cleansed, or healed. For therefore the
scripture calleth vs so often to repentance.
Conuertimini ad me & saluieritis. Turne
vnto me (sayth the Lorde) and ye shall be
safe, and againe: Siconuersus fuerit im-
pius, &c. If the wicked shall turne from
his euill way, and nolo mortem pecca-
toris, I will not the death of a sinner, but
that he repent and liue, and resipiscite, &
credite euangelio, repent, and beleue the
gospel, and non veni vocare iustos, sed
peccatores ad penitentiam, I came not to
call the iust, but sinners to repentance. So
that here we see plainely, that first is set
conuersion to God, and repentaunce, then
helth, or life, or safetie, whereby we may
well perceyue, that vnlesse repentaunce
doe launch, and cut, and rent our hartes,
we can not come to the perfection of obe-
dient christians. And againe: An humble,
and contrite heart is an acceptable sacri-
fice to the Lorde, to whome nothing is ac-
ceptable, that proceedeth not of faith. For
the Apostle sayth: Whatsoeuer is not of
faith, is sinne, and with sinne howe can
God

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God be pleased: It remaineth therefore that repentaunce, whereby the soule is sorrowfully charged, but therewithall after shall cheerefully be discharged, is engendred, and brought forth by fayth. For like as in a fiede, or garden, swæte, pleasant, or delectable flowers, can not grow freshly, & abundantly, before that wædes, and stones, and thornes be rased vp, and cast out, euen so the most delitesome fruit of dame vertues grace, can not plentifully replenishe the fiede, or garden of mans hart, vnlesse first the briers of vices, and stones of wicked abomination be by repentaunce cast out, and exiled.

Zachæus an example of an hartie repenter, and that repentaunce is the salve to recure the wounds of wicked lyfe.

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Herefore Zacheus, the prince of Publicanes in the .19. of Luke, when he had receyued the fayth of Christ, burst out into these wordes

wordes, and sayde. Ecce Domine, dimittium bonorum meorum do pauperibus, &c. Beholde I prayde, the halfe of my goodes I giue to the poore, and if I haue defrauded any man of any thing, I render to him foure folde, which wordes undoubtedly doe giue a most certayne token of heartie repentance. For he did so much detest his former iniquitie, so much lament his olde enormities, so willingly condemne his practised pranks, and deceitfull dealinges, that he not onely did purpose in time to come to auoyde the lyke, but also did with most readie minde, recompence them foure folde, whome he had before deceiued, or oppressed. And in the seconde of the Actes, when diuers at the preaching of Peter began to beleaue, they being pricked in conscience, exclaimed on this sorte. We men and brethren what shall we doe: here they knowing by the sermons of the Apostle, that they hadde a long time erred from the truth, and serued rather their owne inuentions, than the true God, and therefore perceyuing that they were in daunger of the displea-

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sure,

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sure, and terrible hate of the Lord of hosts desired earnestly to knowe by what meanes they myght escape & vengeance, being readie to fall on their heades, and sorrowfully lamented their dangerous ignorance. And Peter answereth with these words. *Delictorum penitentiā agite. &c.* Repent your offences. Here we see & the salve, wherewith their heauy harts, wounded with wickednesse, were first refreshed, was hartie repentaunce, after they came to the faith of Christ Jesus. The Ninuites. 3. Ionah, beleued God, & commaunded a generall fasting, which did well declare their remorse of conscience for their former contempt of Gods commaundement, and refusall of his merces, and tormenting of his Prophetes, whereby they turned away at the last the wrath of the Lord from themselves, and their citie, all which doe proue, that where faith is, there is repentaunce. Nowe let vs consider a while whether true repentaunce may be found in them, that continue the vse of prayer or no.

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A description of repentaunce, and the partes therof, and the example of the saued theefe.

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Repentaunce is a true griefe, and sorrow for the offence, committed against G D D, wherewith the minde is opprest, the sorrowfull hart most miserably tormented, the senses troubled, the vnderstanding ouerwhelmed, the life afflicted, the wonted wanton ioyes altogether banished, but so y the valiant force of a liuely faith doth agayne reuiue the languishing spirit, with an earnest desire, and constant assurance, hoping for free pardon for the merites of Christ his passion, whereby is ingendered a full purpose neuer moze to haunt the brothell houses of sinne, and iniquitie, but alwaies to liue in pure conuersation, and sincere pietie. Herein be principall, and especiall partes, due contrition, and constant faith. Contritiou maketh a man to tremble, and

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quake,

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quake, to consider the violent wrath of God, incensed against sinne, wherewith he is brought into extreme feare, terror, and anguish, and for that detesteth the horrible filthynesse, and deformitie of the same. And in such case is it possible to stand, and not to desire pardon? To require mercie? To craue deliuerance? To complaine our estate? To lament our miseries? To seeke a saluē? To procure an holesome medicine, whereby we may be restored to our helth? No no, and especially, seing sayth, instilled into our hartes by the spirite of God, doth perswade vs, that we shall obtaine, if we call, that we shall be ransomed, if we require it, that we shall be healed, if humbly with hartie prayers we repaire to the good Physician of the soule, Christ Iesus our Lord and saviour. What madnesse were it to thinke, that any man, being sure of most miserable tormentes, if he holde his peace, and is already plunged into the desperate consideration of the same, and feeling their extreme bitterness, and cruell sharpnesse; if on the contrarie part, he were sure to escape so great a daunt

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a daunger, so apparent a perill, so mischieuous a miserie, by opening his mouth, and desiring mercie, that he woulde not with readie minde, with cherefull hart, with all speedie hast, prostrate himselfe before the iudge, and in most lowly wise, and carefull humilitie beseech him of his gracious goodnesse, and desired bountie, to deliuer him: The theefe which was hanged with Christ on his right hande, when he had receyued the boldnesse of fayth, and therewith was brought to godlye repentance, did desire Christ most humbly to remember him, whan he came to his glorious, & euerlasting kingdome. He he did not refuse to call vpon him, but by calling was deliuered from the power of Sathan, from the mouth of hell, from the anguish of the soule, from the death eternall, to which he had surely bene condemned, if he had despised, or not regarded the profite of faithfull prayer.

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The things that hinder the fruitefull
exercise of praier, desperation, and
the contrarie thereof, that
is, securitie.

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What is it therefore, that bindzeth
a man, so that he doth not vse the
fruitefull exercise of prayers?
Surely, eyther desperatiō, or else
securitie. Desperation drowneth a man in
deadly sorowes, in bitternesse of soule, in
the furious floudes of most deepe and des-
pitefull dolours. Therefore wheresoe-
uer it is founde, it shutteth out cleane the
force of fayth. But securitie maketh a
man carelesse, hardneth his heart, indu-
reth his stonie spirites, and causeth to cry,
peace, peace, when destruction hangeth o-
uer his heade. This also, when contrition
is absent, hath no parte or porcion in a
faythfull heart. Whereof it foloweth,
that true repentaunce, whereby the harts
of christians are regenerated, their willes
chaunged, their mindes framed a newe,
their

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their desires reformed, their liues amended, their cogitations cleſed, their thoughtes purified, their ſprite ſanctified, cannot be founde in thoſe, that doe not continually burſt out in moſt hartie prayers, deſiring grace, goodneſſe, pardon, and amendment, and conſequently, that ſuch are not faithfull, but faithleſſe, not fruitfull, but fruitleſſe, not gracious, but graceleſſe perſons. Secondly, faith doth apprehend the ſprite of God. For Chriſt ſaith. Iohn. 7. If any man thirſt, let him come to me, and drinke. He that beleueth in me, as the ſcripture ſayth, ſhall haue ſtoudes of water of lyfe flowing from his bellye, and this he ſpake of the ſprite, which they, that beleue him, ſhould receyue. And ad Epheſios. 1. Paule ſayth: In whome (ſpeakyng of Chriſt) alſo ye after that, you had heard the worde of truth, I meane the goſpell of your ſaluation, wherein you beleue, were ſealed with the holpe ſprite of promiſe, which is the earneſt pledge of our inheritance, to redēme the purchaſed poſſeſſion, and that vnto the laude and glory of God. The ſprite of God therefore doth poſſeſſe

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possesse the hartes of the faythfull. But let
 vs now consequently consider, whither it
 may be founde in such, that will not feare
 God, which saint Paule seemeth to de-
 nye, Romanes. 8. By these wordes. Non
 enim accepistis spiritū seruitutis in timo-
 re, sed accepistis spiritū adoptionis filio-
 rū dei, in quo clamamus, Abba pater. &c.
 For ye haue not againe receyued y^e spirite
 of bondage in feare, but ye haue receyued
 the spirit of adoption of the sonnes of god,
 whereby we cry, Abba father. For that
 spirite doth testifie to our spirite, that we
 are the sonnes of God, and in the fourth
 to the Galathians, bicause you are the
 sonnes of God, God hath sent the spirite
 of his sonne into your hartes, crying, Abba
 father. Here in these places, Paule doth
 manifestly shewe, that the spirite of God,
 when it resteth in the hartes of the fayth-
 full, doth so mollifie mans stony minde, so
 breake downe the brazen walles of sleepe
 securitie, so confounde the pernicious, and
 pestilent purposes of negligent impietie,
 and agayne so comforteth the sorrowfull
 soule, so refresheth the weary wyl, so repai-
 reth,

reth, and healeth the broken hart, that neyther by contempt of Gods wrath is prouoked, neyther by lacke of trust, and confidence, helth is together banished, but continuall prayer is poured out to God, as to a father, that with naturall, yea more then naturall affection, doth tender his adopted children, his chosen vessels, his louing friendes, which appeereth by crying in sayth Abba father. It is therefore proued, that they which crye not with hartie affection vnto God our heauenlye father, haue not the spirite of God, & consequently, that they are reiected from the number of the saints, and sonnes of God. Thirdly sayth woꝝketh in mans hart loue, and obedience. For that doth most perfiteely paint out the tender mercies, the great good wil, the gracious fauour, the louing kindnesse of God the father to man in creating him, of God the sonne in raunsoming him, of God the holye ghost in directing him, in creating him, by making him of nothing a noble creature, in redeẽming him, by making of a bonde seruant to the Deuill an adopted sonne to himselfe, in directing

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him, by restrayning him from most abhominable impietie, whether hee woulde runne, and cast himselfe headlong into present daunger, and keeping him in the fauour of his tender father, & creator. These with innumerable, and infinite commodities moze, will moue almost a senselesse hart to contend with all endenour to loue, to please, to folowe, to praise, to obey, to reuerence, to worship, and honour him by whome they are bestowed, and giuen, and vnderferuedly, freely, bountifully, without respect of the receyuer his worthynesse, and onely for the giuers mercie.

The effects of fayth in Mari of Bethania, which is Marie Magdalene, with an enumeration of causes, why they bee condemned, which reiect prayer.

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Marie of Bethania, after shee had receyued fayth, so loued Christ, that she not onely was willing to

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to doe that which was commaunded in the lawe of God, but also exercised an extraordinary meanes, whereby shee did shewe forth hir burning, and fervent loue towarde Christ. For when he was set at meate in a Pharyseis house, she brought an Alabaster boxe of ointment, and shee stode at his feete behind him weeping, and began to washe his feete with teares, and did wipe them with the heares of hir head, and kissed his feete, and annoynted them with ointment, and Christ testifieth in the same place, the seventh of Luke, that she loued much. Christ also sayth in the fourteenth of John. If anye man loue mee, he will keepe my saying, and againe, qui non diligit me, sermones meos non seruauit, he that doth not loue me, keepeth not my saying, whereby it appeareth that sayth is not without the loue of God. The loue of God is not without obedience, obedience is not, where prayer is not exercised, as it is proued before. Therfore they which contemne, or neglect, or doe not vse continuall prayer, are unfaithful & disobedient rebels against God and his annoynted.

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there

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therefoze ſeeing that foꝛ ſuch lacke of due-
tie on our partes, the holy, and heauenlye
will of our eternall God is nothing regar-
ded, the ſwæte, and holeſome counſell of
Chriſt Jeſus, our mercifull, and mightie
mediatour, wilfully condemned the pro-
fered, and promiſed mercy by the holye
ghoſt, in ſcripture plentifullye declared,
wickedly refuſed, ſeing that God is ſpoy-
led of his reuerence, depriued of his ho-
nour, robbed of his glorie, prayſe, and of
our dutifull obedience, ſeing that they,
which doe not exerciſe continuall prayer,
are trees bearing no fruite, which are good
foꝛ nothing, but to be cut downe, and caſt
into the fire, ſeing that they are fayth-
leſſe, deſperate, ſecure, fruitleſſe, and harde
hearted hypocrites, truſting moze to the
ſonde illuſions of their vaine fantasies,
than the riches of Gods eternall mercies,
bathing themſelues in the ſincke of ſinne,
and foule puddle of blaſphemous iniquity,
it muſt needes of neceſſitie folow, that they
are burning firebrandes of hell, ſonnes of
the Deuill, and heires of eternall damna-
tion. Foꝛ as the Prophet Nahum ſaith, y
firſt

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first Chapter. Deus emulator, & vlciscens dominus, vlciscens dominus, & habens furorem, vlciscens dominus in hostes suos, & irascens ipse suis inimicis. God is a zelous, and a reuenging Lorde, a reuenging Lorde, and wrathfull, a reuenging Lorde against his enimies, and angry against his aduersaries. Ante faciem indignationis eius quis stabit, & quis resistet in ira furoris eius? Who shall stande before his face when his indignation is hote, and in the daye of his wrath, who shall be able to resist? For when he is angrye, the heauens shake for feare, the earth quinereth, the rockes doe breake a sunder, the mountaines skippe, the Lyons rore, the Tygers tremble, and all the inhabitauntes of the worlde are readie to desire the hilles to couer them. Such is the terrour of his maiestie, such is the horrour of his displeasure, such is the burning fire of his hote indignation. He will not therefore spare those which trayterously spoyle him of his glorie, bereaue him of his due honor & reuerence, depriue him of his worship, who may for
the

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the same cause, loke for nothing else, but eternall death, and extreme, horrible, and deadly damnation. For seeing he is ielous, and a reuenging Lorde, seeing he is a most mightie, terrible, and fearefull iudge, seeing he is a God that hath all power, dominion, and rule at his commaundement, seeing nothing is able to withstande his will, seeing neyther place in heauen, neyther habitation in earth, nor house in Hell is hidden from his presence: and agayne, seeing on the other side, he is so iustly provoked, so p̄sfully inflamed, so wrathfully moued, against such as robbe him of his reuerence, it is most certaine, and so sure as the Lorde liueth, that they shall come to bitter, and extreame, and most miserable confusion.

The second part of the authors diuision, that is, that they be most certaine of the inheritance of heauen which doe exercise prayers comprising the.vii.Chapters folowing.

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But

WIt now let vs leaue to speake of those, and conuert our talke to the state of such, as doe with earnest, humble, and hartie desire, imbrace the most godly exercise of prayer. They assuredly are most certaine to be inheritors of euerlasting, and most blisfull saluation, for euer and euer eternally. For Christ saith Iohn. 14. Quicquid petieritis nomine meo, hoc faciam vt glorificetur pater per filium. Si quid petieritis per nomen meum, ego faciam. First whatsoeuer you shall require in my name, that I will bring to passe, that the father may be glorified by his sonne. If you shall require any thing in my name I will doe it. Here Christ promisethto vnto vs, that we shall obtaine whatsoeuer we shall require in his name. If therefore we shall require euerlasting life in glorie, and all felicitie with him, and his, Angels he will gladly, willingly, and readily graunt it vnto vs. For here he is not constrained to promise it. Therefore he is willing to graunt it, and againe, he doth not promise more, then he is

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is able to perfourme, bicause he is **GOD** omnipotent, equall with the father in all power, godhead, and diuinitie. For he saith of him selfe. My father and I are all one, it remaineth then that of his singular grace, & incredible goodnesse, wherewith he fauoreth embraceth, loueth, & tendereth vs, he will for asking bestowe vpon vs such infinite and exceeding commodites, whose greatness, & excellency can neither by thought of man be conceyued, nor by force of wordes exprested. Moreover he repeateth the same in one place, and at one time as it appeareth, the more to confirme vs, to incourage vs, to strengthen vs, to encrease our desire, to pray vnto him, that neyther doubtfulnesse in asking, neyther lacke of hope in receyuing, might hinder our ende- uours. In the .15. of Iohn, likewise he saith. Si manseritis in me et verba mea in vobis manserint quicquid volueritis, petetis & fiet vobis. If you abide in me, and my wordes abide in you, whatsoeuer you will haue, you shall aske, and it shall be done, and then he conteyneth these wordes in this, my father is glorified, that you bring
forth

forth good fruite plentifully, and be made my disciples, so that by praying vnto him, we shal glorify his name, bicause y by that meanes we shall be made fresh, and fruitful gardens, fullye replenished with the flourishing flowers of most excellent vertues, which will yelde so swæte a sauoz to God, and Christ our sauour, that we shall be most acceptable sacrifices, and pleasant offeringes vnto him. He subuerteth also these wordes, which containe incredible comfort to the solace of liely soules: Euen as my father hath loued me, so I haue loued you: What more ioye and pleasure? What so much comfort can we conceyue? What earnest loue of Christ Iesus towarde vs maye we gather of this, that he loueth vs, as his father hath loued him: His father to shewe his loue towarde him, spake on this sorte out of a cloude: This is my beloued sonne, in whome I am well pleased. Him he raysed from death to life, from earth to heauen, from cruell crosse, & affliction, to an eternall crowne of glorie immortall, and hath set him on his right hande in all power,

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and

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and dominion, and hath made his enemies his footstool, all which doe well declare his loue, he beareth towarde him. Nay he loueth him, as he loueth his owne substance, or his owne selfe. For he is God of the same substance, that his father is. Let vs therefore be sure that if we call vpon him with feruent, and humble, and hearty prayer, hee will heare vs, hee will sanctifie vs, he will direct vs, he will leade vs in all holynesse, and purenesse of life, and he will preserve our soules, and bodies to everlasting felicitie. For so he loueth vs, as his father hath loued him. And Christ sayth in an other place. *Beati pauperes spiritu, quoniam illorum est regnum coelorum.* Blessed are the poore in spirite, for theirs is the kingdome of heauen. And to be poore in spirite, is nothing else, but to humble himselfe before the face of God, to put alwayes all confidence in himselfe, to craue mercie for his committed wickednesse, to poure out his complaint before his onely redeemer, to acknowledge his owne vnworthynesse, to confesse his weakenesse, not to boast of his merites,

merites, not to bragge with boldnesse, his
owne abilitie, not to trust in his owne de-
seruings, but to lye prostrate before the
iudgement seate of God, to wayte for the
crümes of mercy, that fall from the Lords
table, to cal, and cry for grace, and bounty,
thzough Christ Iesus his death, and passi-
on, by whome alone he seeketh for reliefe,
health, and comfozte in all humylitie. A-
gaine, we haue a sure promise of Christ
himselſe, ſaying vnto vs. 16 of. Iohn. Ver-
ily, verily, I ſay vnto you, whatſoeuer
you ſhall require my father in my name,
he will giue it you. Aſke, and you ſhall re-
ceyue. If then we ſhall deſire God the fa-
ther, in the merites of his moſt dearelye
beloued ſonne Christ Iesus, to water our
harts with the dew of his heavenly grace,
and to reſreſh our hungry ſoules, with the
ſoode of his holpe worde, and ſtill to pre-
ſerue, protect, and gouerne our heauie
hartes, wyth the wiſedome of his heauenly
ſprite, he will no doubt aſſiſt vs, helpe
vs, heale vs, direct vs, ſhadow vs with the
wings of his mercy, and at the laſt, when
our ſoule is diſſolued from the pryſon of

L.ij.

the

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the body, will place it in eternall paradise.
For Christ is the truth, and therefore cannot lye, and he hath promised faithfully to fulfill all our godly desires.

The comparison of God vnto the vn-
righteous Iudge, which is ouer-
come with continuall, and
importune sute.

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And he the more to encourage vs,
doth make a comparison. Luke. 18.
betwixt his father, and an vnright-
eous Iudge, on this maner.

There was a Iudge in a certaine Citie,
sayth he, who neyther feared God, nor
esteemed man. There was also a widow
in the same citie, and came vnto him, say-
ing: Reuenge me of mine aduersary, and
for a while he would not. But at the
last he sayde within himselfe: Although I
neyther feare God, nor care for man, yet
bycause this widowe still troubleth me, I
will reuenge hir of hir enimie, least at the
last she come, and reprove me. And the
Lorde

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Lozde sayde, heare what the vnrighteous Judge sayth. And shall not God reuenge his elect people, that cry vnto him night and day, although he differre it: I say vnto you, that he shal reuenge them quickly. Here Christ doth expresse, and paynt out in liuely colours, the force of earnest, and hartly prayer. For that Judge, that was of so rough, and rigorous a nature, of so fierce, and austere conditions, of so vngentle, and cruell disposition, that he dyspyled the complaints of the poore, regarded not the requests of the miserable, refused to giue eare to the cryes of Orphanes, contemned the lamentations of the oppressed people, cared not for thretnings, set religion at naught, considered not the terrible strokes of Gods vengeance, lightly looked vpon his duetie, gaue himselfe to vayne pleasure, and was in wordes vnkinde, in witte wilke, in countenaunce terrible, in testure fearefull, in lyfe tirannicall, in manners monstrous, in conuersation sauage, in dealings dreadfull, in hart spitefull, in wyll a wolfe, in thoughtes outragious, in office cruell, in mena-

L.ij.

cing

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cing more than manful, and beyonde measure ful of al iniquity, by the continual calling vpon of this woman, by hir pittious complaintes, was reformed, and brought to mercie, was contented to deliuer hir from hir oppressing enimie, was perswaded to leaue of his olde seueritie, or rather carelesse cruelty in that case, and was ready to fulfill hir will, to graunt hir request, and to agree to hir desire, and then Christ transferreth it to his father, who is our tender fauourer, to shewe how much more he woulde be glad to haue vs poure forth our prayers vnto him that he might satisfie our willes, and shew mercie vnto thousandes, that call vpon him. For he doth of his infinite, and exceeding goodnesse with sayre, and saythfull promises allure vs, with bonntifull rewards endeuor to entise vs, with offred, & proffred benefits to binde vs, with mercy to moue vs, with kindnesse to constraîne vs, with curtesie to call vs, with pittie to prouoke vs, with giftes to gratifie vs, with ready minde to redresse, with reason to reforme vs, with good wils to winne vs, with loue to leade vs, with care

care to cure vs, with solace to salute vs, with charitie to chasten vs, with dutie to driue vs, with compassion, as it were, to compell vs to come vnto him. For towards vs his affection is earnest, and zealous, his loue large, and liuely, his care incomparable, his good will gracious, his beneuolence bountiful, his mercy maruelous. If therfore y^e iudge, that was sauage, vniust, and terrible, in whome their scarce appeared any sparke of pitie, coulde by a simple woman be intreated, howe much more shall so louing a Lorde, so naturally affectioned a father, so mereifull a God, as this the God of Abraham, Isaac, and Jacob is, be readie to receiue vs?

That the deuils impression is not suffered of God to preuayle, where prayer is in place, with the remedies of sinnes.

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In the last, our sauour Christ concludeth, that God wil here the prayers of his elect, that crye vnto him, day and night, and will reuenge them

The.xix.Chapter.

them quickly. Where we haue to consider, that if the Deuill go about, eyther by force to ouerthrow vs, or by pollicye, to plague vs, or by sleighes to conquere vs, or by strength to ouercome vs, by pleasure to allure vs, or by paine to compell vs, by trenchynges to vndermine vs, or by ignorance to leade vs, by foly to force vs, or by fondenesse to feede vs, by riches to enrage vs, or by power to constrain vs, by villanie to wrest vs, or by pleasure to entrappe vs, or by what meanes so euer he minde to be victor ouer vs, we may by calling for helpe at the mercifull handes of almighty God confounde his deuises, ouertourne his endeouours, and become valiaunt conquerers in all temptations. For if pride doe prick vs, we may call for humilitie with humble obedience, if sloth, and ydlenesse, doe creepe into our bodyes, mindes, or members, we may praye for agilitie, loue of labour, and diligence, if the insatiable thirst of corruptible treasure doe couetously consume vs, we may request the gracious vertue of louely libertie, free gentlenesse, and bountie, if grace
lesse

The.xix.Chapter.

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lesse glottonie doe greedily deuour vs, we may walte for the assured staye of trustie temperance, if the burning feauer of wicked, and wanton lust doe miserably bere vs, we may desire the colde, and comfortable reliefe of right reason, & ruly religion, if the venomous poyson of bitter enuie do dangerously infect vs, we may require the wholesome medicine of godly charitie, if the lone of licentious libertie doe leade vs, we maye with supplication aske for moderation, and meekenesse, if churlishe, and currishe, and carelishe doggednesse hath odiously affected vs, we maye wishe for gentle, and curteous, and cheerefull humanitie, to possesse vs, if contempt of Gods worde hath any time estraunged vs from our bounden dueties, we may beseeche him to bestowe vpon vs for his mercies sake the loue of his lawes, and regarde of oure office towarde him, and be assuredlye for his promise sake for the merites, and deserts of Christ Iesus, our Sauour, for his honour, and glorie, for the maintenaunce of our estate, the encrease of our comfort, for the helth of our

M.j.

soules,

The .xx. Chapter.

foales, which he greatly tendereth, wyll
gite vs all these vertues with floudes of
his grace, & streames of his mercie, to the
drowning of sinne & to the confirmation,
establisshing, & erection of al goodnesse, god-
linesse, and true fayth, & perfitte charitie.

The applying of the Prodigall sonne
vnto the repentaunt sinner
by prayer.

The .xx. Chapter.

Whe requireth or desireth no-
thing more than our conuersion
vnto him, our helth, and safetie,
our ioye, solace, and commoditie,
our life and libertie, as it appeareth by
the lost sonne in the .15. of Luke, who after
he receyued his portion of substance, went
into a straunge countrie, & there riotous-
ly spent all, insomuch, that at the last, hee
by the force of pinching pouertie, harde
fortune, and needefull necessitie, was con-
strayned to feede hogges, and desired to
bee nourished wyth such prouendour, as
the swine were filled, and fatted withall,
but

but no man gaue any vnto him, at length
when he was almost sterued for lacke of
necessarie sustinaunce, and in such pity-
ous plight, and miserable estate, that lyfe
was almost readye to forsake his carefull
carkasse, he thought this within himselfe.
Manye hyred seruauntes in my fathers
house haue plentie of vittayles, and I pe-
rishe for hunger. I will rise and go to my
father, and will saye vnto him: Father I
haue sinned against heauen, and before
thee, nowe I am not worthy to be called
thy sonne, make me as one of thy hyred
seruauntes. And he rose, and came to his
father. But when he was yet a farre off,
his father saw him, and being moued with
mercie came running towarde him, and
fell vpon his neck, & kissed him. See how
his loue is not chaunged, his good affection
is not moued, his tender fauour is not di-
minished, yea rather his ioy in him is now
encreased, his gracious goodnesse maruel-
lously enlarged, his pittie more plentifully
prouoked towards his lost sonne, although
before he had wilfully disobeyed his father,
contemptuously refused to tarie with him,

wounded

Q. 15.

disobedi

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disobediently wandered into foraine countries, riotously roysted, and raunged in straunge lands, wantonly wasted his proper portion of substance, lecherously lashed his store vpon strumpets, prodigallie poured out his iust inheritance amongst vagabonds, yea, although he was now in suche a case, that his estate was succourlesse, his purse penylesse, his hart hopelesse, his skinne discoloured, his flesh withered, his beantie deformed, his comelynesse defaced, his body weried, his welth wasted, his strength weakened, his force banished, his life sorrowfull, his minde mournefull, his desperate degree miserably scornefull, his plight pitifull, and his person slanderously spoken off, and ignominious, see for all this howe lovingly he entertayneth him, howe graciously he receyueh him, how gently he kisseth him, howe readily he runneth to meeete him, to salute him, to welcome him home againe, and then the sonne seeing his father so to fauour him, repenteth him of his former disobedience, bewayleth his vngracious dealing, and is hartily sorie for his former behauiour,

behaviour; and speaketh on such maner,
as he had before determined: Father I
haue sinned against heauen, and against
thee, and am vnworthie hereafter to bee
called thy sonne. But his father said to his
seruants. Bring forth the best garment, &
put it on him, and put a ring on hys hand,
and shoes on his fete, and bring hither
the fatte calfe, and kil him, and let vs eate,
and be merie. For this my sonne was
deade, and is alieue againe, he was lost,
and is nowe founde, and they began to
be merie. This Father, that the Parable
speaketh off, is God our Creator, our
heauenly father, our mightie maker, that
placed man in Paradyse, who like a
leuode, and dissolute sonne went a wan-
dring from the sweete fieldes of vertues,
into the vnknowne woodes, and daunge-
rous marishes of wicked disobedience,
and returning vnto his Father, driuen
therevnto by necessitie, was ioyfully re-
ceyued, opening, and humbly confessing,
and therewithall lamenting his former
wickednesse, only cleaueth vnto the mer-
cies of God, and desertes of our Saviour

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Christ Jesus. Thus therefore he loueth vs so feruently, that he remembreth not our former wickednesse, when once wee shall call vpon him, but will with ioye graunt, and giue vnto vs a wedding garment, that is, constant faith, righteousness, iustification thorow Christ Jesus, that with the same we being apparelled, may be present at the kings feast wythout shame, or confusion. Thus by prayers poured out vnto God, we shall with the five wise Virgines haue Oyle sufficient in our Lampes to maintaine the light, and shall enter into the Palace of the bridegrome with ioy, and gladnesse, and all felicitie. Thus we shall enter into the kingdome, which God hath prepared for himselfe, and his Angels, there to inioye the crowne of immortall glorie.

The example of the theefe hanging
on the right hande of Christ,
applied to the efficacie
of prayer.

The .xxi. Chapter.

Here

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BEfore I might with examples, declare the force, and effect of prayer, but for breuitie sake, I will onely set before your eyes the example of the theefe, which was hanged vpon the right hand of Christ at his passion. He, after that he had passed his life in such sort, that there appeared no way, but eternall damnation, vnlesse by mere mercy he had bene receyued, called vpon Christ for grace, and mercy, desiring him with heauie, penitent, and oppressed hart, with hartie contrition, with earnest repentaunce, with constaunt, liuely, and stedfast sayth, to remember him when he came to his kingdome, to deliuer him from the power of the deuill, who was readie to receyue him, to purge him from his vncleannesse, wherewith he before had defaced the similitude of God, that was placed in his owne brest, & had, as it were, desperately throwne himselfe in the most cruell, and horrible bondage of cursed Sathan. But by calling for the louing mercies, and incredible goodnesse of Christ Iesus, then hanging vpon the crosse for the redemption of him
and

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and all mankind, miserably plunged into a Sea of miseries, was by the ransom of his most precious blood most happily deliuered. For after he had poured out his humble, and hartie prayers, his pitious complaints, his wofull wretchednesse, his sorrowfull sighes, his repentant teares, he heard this comfortable answer. This daye thou shalt be with me in Paradise. Loe the readinesse of Christ Iesus in receyuing our prayers, in graunting our petitions, in wipping awaye our wofull weeping, in rewarding them, that turne vnto him, in comforting them, that sorrowfully doe seeke him, and in exalting, crowning, and glorifying them, that faithfully doe folowe him in workes, in wyll, in truth, in trust, in obedience, and earnest charitie. This theefe was, as it may be gathered in his yong, & tender age, lewdely, losely, and dissolutely brought vp, wickedly nurtered, vnadvisedly instructed, lightly regarded, trayned vp in euill company, fostered in all abomination, rapine, robbing, stealing, spoyling, and such like, neuer respecting the seuerer iustice, or gentle dealing,

dealing, the rigorous seueritie, or louing mercies of God almightie, the iudge of all men, vntill his last ende approached, and then being terrified with remorse of conscience, and driuen into extreme agony with the remembrance of his wicked life, knowing that he coulde not escape most terrible vengeance, vnlesse he should flie to the present comfort of Gods meere mercie, then relented, and charitably rebuked his fellowe theese for despying, and reuyling Christ Iesus, and then faithfully calling vppon Christ, was patiently, ioyfully, and readily receyued, and as Christe promysed, was that same daye brought vp into the most pleasant region of heauenlye delites euer to enioye an immortall crowne of eternall felicitie. ¶ A most blyssful estate obtayned by prayer. ¶ The marvellous mercies of Christ our sauiour. ¶ The most happie hope of a repentant hart. He is crowned with immortall glorie, which hath worthily deserved extreme miserie. He is accounted worthy of eternall saluation, which for his desertes shoulde rather be condemned wyth

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deadly damnation. He is deliuered from the power, bondage, and crueltie of Satan, which all his lyfe time for the most part hath bowed, and yelded his seruice to all impietie, going to warfare vnder the banner of the deuill, a tormenting tyrant. This miraculous effect, and incomparable worke was brought to passe by pouring out of his penitue heart, most wofull complaints, with hope in Gods mercies thorowe the manifold merits of Christ Iesus, our onely redeemer, to be deliuered from present daunger of his damnable deserts. If therefore we thinke that Christ is able to perfourme that, which he hath promised, if we thinke that his arme is not abridged, if we thinke him not to be inconstant, if we beleue his faithfull promises, if we giue credite to his reuealed worde, and holy gospel, if we doubt not of his infinite mercies, if we thinke that his most precious blood, poured out most plentifully vpon the aultar of the crosse, haue still his force for our iustificatiō, we must also necessarily knowe, y with the poore widowe, we shal obtain our request, thorow earnest prayer

prayer at God his hande, that thzough him
we shall be able to daunt the power of the
Demill, that with the lost sonne we shall
of our father be ioyfullye receyued, that
with the repentant theefe we shall reigne
in Paradise for euer and euer in all felici-
tie. For hartie prayer cannot be without
stedfast faith. 1. Iacob. Postulet in fide, ni-
hil hesitans, let him pray in fayth nothing
doubting at all. And Paule sayth. Quo-
modo inuocabunt eum, in quem non
crediderunt, howe shall they call vppon
him, in whome they haue not beleueued?
Fayth bringeth a suretie of eternall hap-
pinesse. For 3. Iohn, so God loued the
worlde, that he gaue his onely begotten
sonne for this purpose, that euerye one,
which beleueth on him, shoulde not pe-
rishe, but haue lyfe everlasting. And a-
gayne, in the ende of the same Chapter, it
is wrytten. He that beleueth the wordes,
which the sonne of God speaketh, hath life
everlasting. And in the fift Chapter, it is
sayde. Verily, verily, I say vnto you, hee
that heareth my wordes, and beleueth in
him, that sent me, hath eternall lyfe. And

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In the sixt Chapter we reade . *Hæc est voluntas patris mei, &c.* This is the will of my father, which sent me, that euery one, that seeth the sonne, and beleueth on him, should haue eternall lyfe. Also in the same place: *Verily I say vnto you, he that beleueth me, hath euerlasting lyfe.* And John also in the .xx. chapter hath these wordes: *Hæc autē scripta sunt, &c.* These things are wrytten, that you may beleue that Iesus is Christ, the sonne of God, and that beleuing, you may haue lyfe throughe his name. And another sayth, *letabuntur omnes, qui sperant in te, in æternum exultabunt,* all shall reioyce, that trust in thee (*O Lord*) they shall for euer be most glad, and ioyfull. It is therfore euident, that all those, which with constant hope, and sure sayth, and contrite hart, & humble minde, call vpon God in his sonne Iesus Christ, shall be deliuered from the deceites of the Deuill, and shall enioye for euer an incorruptible crowne of immortall glory.

The

The conclusion of the seconde part of
the Authors diuision, with nota-
ble testimonies thereof
out of the scrip-
tures.

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WHat hath so bewitched oure
minde, or benumbed our senses,
or bereaued vs of our right vnder-
standing, that we so sluggishly,
nay vnreasonably doe neglect our dueties
to God, not regarding our owne commo-
ditie, welth, happie estate, and felicitie, but
rather voluntarilie running into wicked-
nesse, doe deserue most deepe daungers,
and deadly miseries, and dolefull damna-
tion: Christ commaundeth vs carefullie,
saythfully, continually to call vpon him
with hartie prayers, and we refuse to fo-
lowe him. That open enimie of mankind,
Sathan, chargeth vs to liue in sleepe, sin-
full, and slothfull securitie, and we readily
conforme our selues to his cursed com-
maundement. Christ came downe from
his

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his celestially throne of glorious, and immortal maiestie to seeke vs which were lost, and wandring, and wayward sheepe, driuen from the folde, by the craftie conueyance of the subtille Serpent, and we vngreatfully refuse the exceeding gentleness, and mere mercy of him, that seeketh our saluation. Sathan, when we were in the fauour of God, subtilly deceyued vs, and miserably plunged vs into the terrible seas of Gods heauie vengeance, and displeasure, yet hym we freely doe follow in all our attemptes and endeouours. Christ promyseth vs eternall life in heavenly ioy, solace, and all felicitie, if we will keepe his commaundements, and call vpon him, yet we wilfully despise him. Sathan wil performe, that we shall liue, or rather die in terrible flames of hell fire, in all dolour, griefe, and miserable anguish, if we frame our liues according to his deuillish desire, and yet we delite to liue in his obedience. O strange maner of outrageous madness. Shall bitter sorrowes, for ever to endure, be preferred before incomparable ioyes, which neuer haue ende? Shall Sa-
than

than be satisfied, and our eueryuing, and
almightie God be wrathfully displeased:
Shall we loue a deuouring enemy, & leaue
our louing Lord: God forbid. Let vs now
prostrate our selues before the iudgement
seat of God, let vs lament our miserie, let
vs crie for grace, and mercy, with continu-
all prayer, that we may for all our sinnes
obtaine remission, that we may not be a-
shamed in the day of the Lord, when the
hidden thoughtes of our secrete mindes,
shall openly be declared, and for the same,
most iust iudgement seuerely pronounced.
Let vs no more lye groueling vpon the
grounde wyth the hatefull serpent, but let
vs set our thoughtes, and hartes a losse
wyth the chaste turtle done, that is, let vs
forsake earthly, fond, and deuilish delites,
let vs not set our harts vpon worldly trea-
sure, let vs not feede vpon vaine pleasures,
and fading fantasies, but let vs lodge with
Christ Iesus in heauen, or rather let vs
haue him lodging in our brestes, and pos-
sessing our harts, & directing our thoughts
which we shall easily obtayne, if wyth re-
pentant hartes we offer vnto him the
sacrifice

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sacrifice of prayer, and thanksgiving. For seeing that he did vouchsafe to come downe from heauen, to cleanse vs, when we were deformed, and depraued with the foule spottes, and blemishes of deadly sinne, he will now much more, if we humbly, and hartily request the same, make vs meete vessels to receyue the most wholesome, and comfortable blessing of the holy ghost, that we may continue, in his most gracious fauour. But this is sufficient for the godly minded members of Christ, and to them especiall ye doth belong the sure hope of eternall happinesse. Those I call the members of Christ, which haue alwayes a cleare conscience before the face of God, and men, and also those (for of the former sorte there are very fewe) which although they haue beene polluted with the filthinesse of wicked, and abhorminable impietie, yet now at the last, are returned from the same vngodlinesse, and with all diligence, loue, and obedience, doe embrace the Gospell, abhorre hypocrisie, detest their former vilanie, and sequester themselves from blinde securitie. Such

I say, shall be sure by prayer, to obtayne eternall saluation. For before God they are counted iust through the merites of Christ Iesus, and Saint Iames sayth, that the prayer of the iust man preuaileth much.

The thirde parte of the Authors division, that is, the waye how to be hearde in our prayer, with a definition of it, comprising two Chapters.

The.xxiiij. Chapter:

When I will (by the fauour of god) speake a worde or two of the last poynt, that is, how we maye so pray, that we may be hearde, and obtayne our request. Here I thinke, that it be most necessarie for me to vse in this matter, such breuitie, as is most meete for those, to whome I direct this my talke. I speake onely of those, which be rude, and ignoraunt in this case, and that haue bene through meere simplicitie blinded by the baile of cursed poperie, and not to such, as

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obstis

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obstinately harden their harts, and shutte their eyes, and stop their eares, that they may not be healed. To such as these, simple, ignorant, and seely soules be, breefe notes, without large discourse, is vndoubtedly most commodious. I will therfore in a shorthe definition, first shew what prayer is, and then will adioyne those properties as it were, which are necessarily required to faythfull, and true prayer. For by this meanes they may the soonest learn the maner of true prayer, and beare it in memorie. Subtily to dispute of þ dyuers kinds of prayer, & such like, rather belongeth to curious scholemen in vniuersities, than to þ simple christians in their priuate houses, or comon churches. Prayer therfore is a religious declaration of þ minde before God, wherein we desire w earnest affection, either to be preserved from danger of discōmodity spiritual, or temporall, either to enioy some desired benefite belonging to soule, or body, either else wherein we yelde most hartie thanks for some receyued benefite. Bycause here be mentioned diuers kindes of benefites to be desired, as
neces

necessitie requireth at Gods handes , we must know that they are not without difference all to be requested after one sorte. For those things, which belong to the bodie , are alwayes to be requested with a condition , that is , if they be not hurtfull for the soule, if it be Gods good pleasure to graunt them , if it be for the glorie of God to condescende to our request . But such things , as tende to the safegarde of the soule, to heavenly felicitie , to godly charitie, with such lyke , are to be desired simply without condition of bodily welth , or worldly safety. These things well considered , we must obserue these rules following, if we will obtayne our request.

The fixe rules , which must bee observed to obtaine our requests
wythall.

The.xxiiij.Chapter.

First we must direct our prayers to God alone , our heavenly father , and not to Aungels, deade saintes, Devils, stocks, stones , or such lyke . For it is written, thou
D.ij. shalt

The .xxiiij. Chapter.

Deut. 6.
Math. 4.

Thalt worſhippe the Lorde thy God, and
him onely thalt þy ſerne. Againe, God ſaith
in Eſay, the. 43. Ego ſum, ego ſum. &c.
I am, I am, and without me there is no
ſauour. And. 45. Chapter. A iuſt and ſa-
uing God, there is none but I. And ſuch
places there are to be founde a great num-
ber, which for breuitie ſake I of purpoſe
doe omitte, partly bicauſe of the rude, and
ſimple peoples ſake, that they may the bet-
ter remember theſe rules, and partly by-
cauſe there is a notable treatiſe, againſt
the worſhipping, & inuocation of ſaintes,
now extant, wherin this queſtion is ful-
ly debated, by Iohn Veron, a worthe
member of the Church of Chriſt.

2 Secondly, we muſt poure out oure
ſupplications befoze God, in all humilitie,
truſting favourably to be accepted onely
for the merites, & paſſion of Jeſus Chriſt,
who is our onely ſatiſfaction, iuſtification,
and righteousneſſe befoze the Lorde, & not
for the worthineſſe of our owne workes.
For Chriſt Jeſus, when we were accur-
ſed came downe from heauen to delyuer
vs from þy curſe wherunto al we were ſub-
iect,

The.xxiiij.Chapter.

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fect, & was made a sacrifice for our finnes. **W**heredpon Paule sayth, ye are saued by grace through fayth, and that not of our selues, for it is the gift of God, and cometh not of woorkes, least any man should boast. *Ephc.2.*

3 **T**hirdely, they which present themselves before God to request any thing of him, must cast of all cruelty, violence, and oppression towardes other. For in Esay.1. we read: **W**hen you shall stretch out your handes, I will turne mine eies from you, and when you shal multiply your praiers, I will not heare you, sayth the Lorde. For your hands be full of bloud. **W**ashe your selues, and be cleane. They must put all vnmercifulnesse out of their mindes. For in the.xxi.of the Prouerbes, it is written: **H**e that stoppeth his care at the cry of the poore, shall cry himselte, and not be heard. This is plaine by the example of Lazarus, and the riche Glutton. They must plucke out of their hartes all enuye, hatred, malice, and dissension, they must *Mar.ii.* forgiue the faultes of their brethren. For **C**hrist sayth: **W**hen ye stande to praye

D.iiij.

for

The .xxiiij. Chapter.

1. Petr. 5.

forgiue your brother, if you haue anye thing against him. And in the first of **Mathew**. If you forgiue not, euen from the bottome of your hart, neyther shall your father which is in heauen forgiue you. They must be humble, and banishe away all pride, or disdaine, oute of the closet of their minde. For **Psalme. 51**: An humble and contrite heart, God will not despise. And **Peter** saith: God resisteth y^e proude, & giueth grace to the humble. Examples hereof be the proude **Pharisey**, and poore **Publicane**, in the gospel. They must be sure, stedfast, and constaunt in fayth. For it is said: Let him aske in fayth, doubting nothing. **Iacob. 10**. They must with hartly, sincere, and true repentaunce, bewaile their sinfull wickednesse, and wicked wilfulnesse, and haue an earnest desire to set forth the glorie of God, to liue in due obedience to God, and his gospel, to subuert the raging affections of the corrupt fleshe vnto the heauenly, pure, and angelicall motions of the spirite, they must be enflamed with a feruencie of spirite, ioyned to continuance in supplication, and not
come

come with a colde hart, and a babling tongue. For Christ doth chalenge the hart of man, and also his outward apperance, for vnlesse both hart and mouth agree zealously in one kinde of worship, it cannot be pleasant vnto God nor Christ. Wherefore it is sayd of some, this people honoureth me with their lips, but their hart is farre from me. Such God will spue out of hys mouth, and vtterly refuse them. Briefly these rules maye be thus concluded.

They, which minde to obtayne their requestes, when they yeelde vp their supplications, must direct the same to God, in the name of Christ Iesus, but so that they themselves be in minde mercyfull, in manners milde, in loue charitable, in affection amiable, in fayth constant, in lyfe obedient, in spirite feruent, and in hart repentaunt. Nowe moreouer, there be other circumstances, which are to be annexed,

as when, where, for whom, for what

things, with what iesture,

after what manner

we ought to

pray.

The

The. xxv. Chapter.

The circumstaunces, which ought to be obserued in prayer, beside the sixe rules.

The. xxv. Chapter.

Of the first it is written, indefinenter orate, pray continually, that is, whensoever you shall be assaulted with temptation, eyther in prosperitie, or in aduersitie, call vpon God, not that at all times without ceasing, or intermission we should onely be occupied in prayer, but that we should as godly men haue done before time, appoint certayne tymes to poure out our complaintes before God, & also at other times in what thing soeuer we be occupied, in spirite, in truth, in sighes, in thought, in worke, in will, call vpon God for the helpe of his grace, and accesse of his mercie. As the Ploughman at his labour, the Marchaunt at his occupying, the Scholer at his studie, and so forth, ought not onely at certayne houres giue himselfe to prayer, but also when he is most occupied, ought

in hart to call for the help of God, and hys gracious furtheraunce in all goodnesse.

2 For the second, a man may vse communication with God through prayer in al places, but especially in y^e church, in the congregation of christians. For when many together in one spirit yelde vp their prayers, then are they moste acceptable to God, and gracious to Christ, our Saviour.

3 For the thirde, we ought to praye for the good, and prosperous estate of godlye Princes, and magistrates, and principallye, it belongeth to our bounden duties, to beseech God in the bowels of mercye to preserve for the glorie of his holy name our good, and gracious soueraigne, Ladie Quene Elizabeth, in these troublesome times from all daunger in most happie estate, and felicitie, which I beseech him to doe for Iesus Christ his sake, in whome he is well pleased, to the subuersion of hir enemies, the mayntenaunce of true religion, and confusion of cursed Sathan. Then we ought to pray, for the good estate of Gods holy Ministers, for our selues, for

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our

The .xxv. Chapter.

our enimies, yea, for all men, of what estate, or condition so euer they be, whilst they be in this corruptible, and mortall flesh, but not when once they be dissolved out of the prison of the body. For then, eyther they raigne with Christ, or dye with Deuilles, where there is no redemption.

4 For the fourth, we may praye for things pertayning to the necessitie of the body, and of the soule, and for eternall saluation in Iesus Christ, alwayes in all prayers hauing respect to our owne selues, and to the will of God, that we aske nothing, which eyther is not competent for our estate, or not agreable to the glory of God.

5 For the fiste, we may vse any comely lecture, eyther knéeling, or standing, or sitting, as present occasion shall moue vs, so that we haue an humble minde, and contrite hart, in all our prayers.

6 For the sirt, we may vse the forme of prayer, that Christ hath taught vs, or any other, not repugnaunt to the same, or vse such wordes as the present estate wyll gyue occasion vnto, as Christ did in the garden,

garden, and other places, not alwayes necessarily repeating precisely that prayer which is commonly called the lords prayer. These things, as certayne circumstances considered, let vs now search out the effect of prayer, which may easily be perceyued by examples taken out of scripture. Iosue. 10. . By prayer the Sunne stood in the middle of heauen, the space of a whole day. Moyses by prayer wrought meruellous effectes. Samson, Samuel, Elias, David, Ezechias, Salamon, Anna, Cornelius, Paule, and Silas, wonderfully preuayled by force of prayer, as in scriptures manifestly is declared. But of these things no man meanelly conuersant in scriptures can be ignoraunt. Therfore without longer discourse, I will make an ende. And here I beseeche thee (good reader) (to call to minde the threates of God against obstinate sinners, the plagues of God executed against rebellious persons, the dangerous, and miserable estate of harde harted christians, and so perhaps thou shalt be touched with feare of anguish, and extreme misery. Then ponder

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In thy minde what maye be obteyned by hartie prayer, what place of pleasure God hath prouided for them which make humble suite to him in Iesus Christ, what eternall felicitie thou shalt enioy, if wpyth earnest supplication, thou craue at Gods hande his grace, & mercy. And last of all, in consideration of these things, let prayer be thy continuall exercise, and dayly practise. For prayer is the quietnesse of them, which be tormoyled, the rest of them, that are molested, the haue of them, which suffer shipwacke, the comfort of the sorrowfull, the salue of the sinfull, the shield of the fearefull, the hope of the helpelesse, the holde of the harbourlesse, the helpe of the hopelesse, the solace of the comfortlesse. Prayer is in welth a safegarde, in health a preseruatiue, in grieve a gracious comfort, in warre a sword, in peace a garden of delites, in bondage libertie, in sorrow swaetnesse, in death lyfe, in penurie a storehouse of all things necessarie. And to conclude, prayer is the readie path, to the pleasaunt pasture, of eternall Paradise.

FINIS.

P. D. In prayse of the 55
Author.

Behold what fruite, and profite great,
beholde what sugred lappe,
Doth spring from those, that schooled are,
In Pallas princely lappe.

Beholde what foyzen fertyle springs,
out from the learned skill :

Of those that trauell earnestly,
to clyme Parnassus hill.

Beholde what youthfull yeres can doe,
through great studie, and paine :

Beholde what knowledge tender age,
by labour can attaine.

This little booke so well compact,
deserueth worthy prayse :

Which the Authour hath published,
a mirroꝝ in these dayes.

A mirroꝝ : yea, a looking glasse,
foꝝ so I may him name :

Bycause by sacred scripture he
his first attempt doth frame.

The stile of some is praysed much,
that fayned stozies wꝛite :

Collected out of Poets woꝝkes,
foꝝ that they doe delite,

And

In prayse of the Anthor.

And please the common sorte of men,
who rather loue to here
Some fayned tale, then Documents,
that holesome doe appere.
Then what doth he for due rewarde
deserue, that vertuously
Doth vse his tallent, which he hath
obtayned painefully?
Eternall prayse, as I doe iudge,
and fame that aye shall dure:
For bayne delites doe vanishe all,
when vertue shineth pure.
The worde of God, mans soule doth feede,
the scripture bringeth light:
But sonde, and foolish tales are naught.
Therfore as willet right,
The Authoꝝs enterprize commende,
conceiue his good intent:
Commende his trauell, which he hath
in sacred scripture spent.
Then truly shall you stirre him vp,
as now he hath begonne:
So to proceede, and saythfully,
this kinde of race to runne.

FINIS.

de,